PARACELSUS

HIS

Aurora, & Treasure

OF THE

PHILOSOPHERS.

As also

The WATER-STONE

OF

The Wise Men;

Describing the matter of
and manner how to attain the
universal Tincture.

Faithfully Englished.

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Reader,

These three Pieces of Mysterious Learning, need not any Apology, nor ought of those flattering titles that many worthless Books are ushered in withal; 'Tis sufficient that two of them were written by the experienced Paracel-

racelſus; *and that the other* viz. The Water-ſtone, *hath the teſtimony of that inlightned man* Jacob Behmen, *in his* 23. *Epiſtle. It is* (*in truth*) *a diſcourſe ſo ſober, its title ſo modeſt, and the plain-hartedneſs of the Author ſo evident, that it will be but loſt labour to commend that which is ſo really excellent. And whereas the* Genius *of many an Engliſh-man tends after theſe noble employments, and*

and is deſtitute of thoſe helps that many Authors extant in the Latine tongue might haply afford them; I do therefore intend to publiſh theſe enſuing, viz. The Roſary of the Philoſophers. The Mineral work of *Iſaac Holland*. *Bernard Treviſan* of Alchimy. The laſt Teſtament. The Experiments and ſeveral other Tracts of *Raymund Lully*. *Glaubers* ſecond and third

part of the Mineral work. *Paracelſus* his *Archidoxis* and Book of degrees. *All which, except the two laſt-mentioned, (and they may ſhortly be ready) are compleatly finiſhed.*

Some (haply) will be diſpleaſed with, otherſome will deride whatſoever they meet with of this ſubject; ſuch may pleaſe themſelves and wallow in their frothy fancies; but the ingenuous man

man will consider, that to attain to the useful understanding of things of this nature, there is required the labour of the body, integrity of the mind, and a patient perseverance in both: these are the usual keyes that give admission to this despised Science,

Farewell, Thy Friend,

I. H.

The moſt material Errata's are to be corrected as followeth.

PAge 3. line 9. read *with*; p. 21. l. 16. r. *Trutæ* or *Trouts*; p. 23. l. 18. r. *Hæmatites*; p. 25. l. 17. r. *revification*. l. 18. r. *urine*; p. 34. l. 23. for *their* r. *the*; p. 37. l. 26. ſet a full-point at *time*; p. 42. l. 15. r. *myſterie*; p. 47. l. 26. r. *meets*; *ib.* r. *Caheick*; p. 55. l. 27. r. *and it*; p. 57. l. 17. blot out *or thus*; p. 60. l. 9. r. *Balny*; l. 11. r. *vive*; p. 62. l. 3. for *below*; r. *all over*; p. 69. l. 9. r. *Cinnabre*; l. 15. r. *cohobation*; p. 72. l. 17. r. *all*; p. 75. l. 14. r. *ounces*; p. 94. l. 14. r. 47. p. 107. l. 27. r. *Æs*. p. 112. l. 18. r. *cover*; p. 116. l. 24. r. *ſo*; p. 174. l. 23. r. *caring*; p. 184. l. 25. r. *aña*; p. 187. l. 9. blot out *unto it ſelf*; p. 195. l. 10. r. *ears*; p. 210. l. 20. blot out *be*.

The Aurora *of the Philoſophers by* Paracelſus.

Chap. I.

Of the Original of the Philoſophick Stone.

ADAM was the firſt Inventor of Arts, becauſe he had the knowledge of all things, as well after the fall as before the fall; from thence he preſaged the worlds deſtruction by water; Hence alſo it came to paſs that his Succeſſors erected two tables of ſtone, in the which they ingraved all Natural Arts, and that in Hieroglyphical Characters, that ſo their Succeſſors might alſo know this preſage, that it might be heeded, and proviſion or care

made in time of danger. Afterwards, *Noah* found one of the tables in *Armenia* under the Mount *Araroth*, when the deluge was over: In which [Table] were deſcribed the courſes of the ſuperiour Firmament, and of the inferiour Globe, and [alſo] of the Planets; then at length this Univerſal Notion of Knowledge was drawn into ſeveral particulars, and leſſened in its Vigor and Power, in ſo much that by means of that ſeparation, One became an Aſtronomer, another a Magus, another a Cabaliſt, and a fourth an Alchymiſt: *Abraham* that moſt great Aſtrologer and Arithmetitian conveyed [it] out of the Countrey of *Canaan* into *Ægypt*, whereupon the Egyptians aroſe to ſo great a head and dignity, that the wiſdom [or ſcience] of the ſame thing was derived from them to other Nations and Countreys. And for as much as the Patriarch *Jacob* painted [as twere] the ſheep with various colours, it was done by a part or member of Magick; for in the Theology of the Chaldeans, Hebrews, Perſians and Egyptians, they propoſed theſe arts (as the higheſt Philoſophy) to be learned by their chiefeſt Nobles and Prieſts: So it was in *Moſes* his time, wherein both the Prieſts and even the

the Phyſitians were choſen amongſt the *Magi*; they indeed [*viz.* the Prieſts] for the Examination or Judging, of what related to ſoundneſs or health, eſpecially in the knowledge of the Leproſie; *Moſes* likewiſe was inſtructed in the Egyptian Schools at the Coſts and Care of *Pharaohs* daughter, ſo that he excelled in all their Wiſdom or Learning; So was it which *Daniel*; he in his young dayes ſuckt in the Learning of the Chaldeans, ſo that he became a Cabaliſt. Witneſs his Divine foretellings, and exponnding of thoſe words, *Mene Mene Tekel Phares*: Theſe words are to be underſtood by the Prophetick and Cabaliſtick Art: The Tradition of this Cabaliſtical Art, was very familiar with *Moſes* and the Prophets, and moſt of all in uſe; The Prophet *Elias* foretold many things by his Cabaliſtical Numbers. Even ſo the Antient wiſe men, by this Natural and Myſtical Art, learned to know God rightly, and abode and walked in his Laws and ſtatutes very firmly; It likewiſe is evident in the Book of *Samuel*, that the Bereliſts did not follow the Devils part, but became (by Divine permiſſion) partakers of Viſions and true Apparitions, the which we ſhall treat

more largely of in the book of Snperceleſtials. The gift thereof is granted by the Lord God to the Prieſts who walk in the divine precepts. It was a cuſtom amongſt the Perſians, never to admit any one as King, unleſs a Sophiſt [or Wiſe man] exalted both in reality and name; and this is clear by the uſual name of their Kings, for they were called Sophiſts. Such were thoſe Wiſe men and Perſian Magi that came from the Eaſt to ſeek out Chriſt Jeſus, and are called natural Prieſts. Likewiſe the Egyptians having obtained this Magick and Philoſophy from the Chaldeans and Perſians, would that their Prieſts ſhould alſo learn the ſame wiſdom, wherein they became ſo fruitfull and ſucceſſull, that all the neighbouring Countreyes admired them: This was the cauſe why *Hermes* was truly ſtiled *Triſmegiſtus* becauſe he was both a King, a Prieſt, and a Prophet, a Magitian, and a Sophiſt of Natural things; ſuch another alſo was *Zoroaſtes.*

CHAP.

Chap. II.

Wherein is declared that the Grecians drew a good part of this Learning from the Egyptians, and how it came from them to us.

After that a Son of *Noah* poſſeſſed the third part of the world after the Flood, this Art brake in violently [as it were] into *Chalde* and *Perſia*, and from thence into *Egypt*; The which [Art] being a little ſmelt out by the ſuperſtitious and idolatrous Grecians, ſome of them that were more wiſe and ſage, betook themſelves to the Chaldeans and Egyptians, that ſo they might draw in, out of their Schools the ſame wiſdom; But now whereas the Theological or Bible-ſtudy of the Law of *Moſes* did not ſo well pleaſe them, they confided in their own proper Genius, and fell away from the right foundation of thoſe natural ſecrets and arts. This is evident by their fabulous Conceptions and ſtumblings about the doctrine of *Moſes*. Twas the Egyptians cuſtom to propoſe thoſe Traditions of that ſo excellent wiſdom meerly in Enigmatical fi-

gures and abſtruſe Hiſtories and Terms. The which was afterwards ſhadowed by *Homer*, by an admirable poetical artifice: Herewith was *Pythagoras* alſo acquainted, who mixed [with his writings] very many things out of the Law of *Moſes* and the Old Teſtament. In like manner *Hippocrates*, *Thales Mileſius*, *Anaxagoras*, *Democritus* and others, did not forbear to apply their conceptions hereunto. Although none of them were skilfull of the true Aſtrology, Geometry, Arithmetick or Medicine, for their pride ſo hindered, that it would not admit of Diſciples of other Nations. And when they had got ſome ſight as twere from the Chaldeans and Egyptians, they became by this accident far more proud then they were afore naturally; and without any fear did acuate or ſet out the thing or ſubſtance it ſelf with ſubtiler figments and lyes, and then attempted to deſcribe a certain kind of Philoſophy, which came and deſcended from them to the Latines. They being now ſeaſoned and inſtructed herewithal, adorned it with their dictates alſo: from all which this Philoſophy was ſowed abroad all *Europe*, and then many Academies were made for the propagation of their

Decrees

Decrees and Rules, that ſo youth might be inſtructed ; and this doth now flouriſh with the Germans and other Nations even unto this very day.

Chap. III.

What was taught in the Schools of the Egyptians.

THE Chaldeans, Perſians and Egyptians had [all of them] the ſame knowledge of the ſecrets of nature and the ſame Religion , the names only being changed. The Chaldeans & Perſians called their doctrine Sophia and Magick; and the Egyptians, becauſe of the ſacrifice, called their wiſdom the Prieſt-hood. The Magick of the Perſians , and Theology of the Egyptians were both of them heretofore taught in the Schools. Albeit there were many Schools and Learned men in *Arabia, Africa* & *Greece*, as *Albumazar, Abenzagel, Geber, Raſis* and *Avicen*, amongſt the Arabians *Machaon, Podalirius, Pythagoras, Anaxagoras, Democritus, Plato, Ariſtotle* and *Rodianus* amongſt the Grecians; but yet there were various opinions amongſt themſelves as to the Egyptian

wiſdom, wherein they differed, and diſagreed from it. For this cauſe *Pythagoras* would not be called Sophiſt, becauſe the Egyptian Prieſthood and Wiſdom was not at all perfectly taught as was fitting, although he received thence many Myſteries and Arcanums; and *Anaxagoras* [had received] moſt or exceeding many. This appears by the diſputations which he made of *Sol* & the ſtone thereof, & which he left after his death, yet he was in many things contrary to the Egyptians; Wherefore even they would not be called Sophiſts nor Magi, but imitating *Pythagoras* in that thing they aſſumed the name of Philoſophy; but yet they reaped no more then a few Glances like ſhadows, from the Magick of the Perſians and Egyptians; But *Moſes*, *Abraham*, *Solomon*, *Adam*, *Elias*, and the Magi that came from the Eaſt to Chriſt, were true Magi, and Divine Sophiſts, and Cabaliſts; which Art and Wiſdom the Grecians knew very little of, or none at all; and therefore we ſhall leave that Philoſophical Wiſdom of the Greacians as a Speculation widely and largely diſtant, and ſeparated from other true arts and ſciences.

CHAP.

Chap. IV.

What Magi the Chaldeans, Perſians and Egyptians were.

MAny have attempted both to ſearch out and bring to uſe the moſt ſecret Magick of thoſe wiſe men; but yet it hath not hitherto been done; Many even in this our age do exalt *Trithemius*, others *Bacon* and *Agrippa* for Magick and the Cabal, which [two things] ſeem not in the leaſt to agree, not knowing why they do ſo; Magick indeed is an art and faculty by which the Elementary bodies, and their fruits, their proprieties, virtues, and obſtruſe operations are attained unto. But the Cabal, by a ſubtile underſtanding of the Scriptures ſeems to trace out the way for men to God, how to act with him, and prophecy from him; for the Cabal is full of Divine Myſteries, even as the Magick is full of natural ſecrets; for it teacheth preſages and foretellings of or from the nature of things to come and things preſent; for its opparation conſiſteth in the knowing of the intrinſecality of all Creatures as well Celeſtial as Terreſtial bodies, [*viz.*] what is hidden in them, what

are their occult Virtues, what they were at the beginning deſtinated unto, & what proprieties they are endued with: Theſe and ſuch like [things] are the bond wherewith things celeſtial are conjoyned with earthly things, as may ſometimes be even ocularly perceived, and ſenſibly from their Operations; Such a conjunction or Impreſſion of Celeſtial influences, by which the Celeſtial virtues operate upon the inferiour bodies, was heretofore called by the *Magi* a *Gamahea* or a marriage of the Celeſtial powers and proprieties with elemental bodies; From thence came the moſt excellent commixtions of all bodies Celeſtial and Terreſtrial, *viz.* of the Sun and Planets, likewiſe of Vegetables, Minerals and Animals. The Devil attempted to darken that Light with his whole force and endeavours. Nor was he wholly fruſtrated of his hopes; for he deprived all *Greece* thereof, and in the room of it introduced humane Speculations, and meer blaſphemies againſt God and his Son, amongſt that people. Verily Magick had its Original out of the Divine Ternary, and aroſe from the Trinity of God; for God did mark all his creatures with this Ternary, and engraved this

this Hieroglyphicall Ternary in them, with his own finger, in ſo much that nothing, amongſt the nature of things, can be aſſigned or brought out, that wants this Magiſtry of the Divine Ternary, or that may not even ocularly demonſtrate this thing. Indeed the creature doth teach us to underſtand and ſee the Creator himſelf, as St. *Paul* to the Romans doth teſtifie; This Covenant or League of the divine Ternary diffuſed throughout the whole ſubſtance of things, is Indiſſoluble, by which alſo we have the ſecrets of all nature out of the four Elements: For the Ternary with the Magical Quaternary produceth a perfect Septenary, endowed with many Arcana's, and demonſtrated by [things] known. And when the Quaternary reſts in the Ternary, [then] ariſeth the light of the world in the Horizon of eternity, and with [the help of] God affords and gives us the whole bond; Hereto alſo do refer the vertues and Operations of all creatures, and their uſe, they being ſtamped or markt with their arcanums, ſigns, characters and figures, ſo that there's ſcarce left in them the leaſt occult point which becomes not evident by examination; For as much as when the Quaterna-

ry

ry and Ternary aſcend to the denary [then] is made their regreſs [or reduction] unto Unity. Therein is concluded all the occult wiſdom of things, the which [wiſdom] God hath made openly manifeſt to men, both by his word, and the Creatures, of his hands, that ſo they might have a true knowledge of them, the which ſhall be declared more at large in another place.

Chap. V.

Of the chiefeſt and moſt ſupream eſſence of things.

THE Magi by their wiſdom affirmed, that all creatures might be brought to an united ſubſtance, which [ſubſtance] they affirmed, might by their mundations and purgations, aſcend unto ſo high a ſubtilty, divine nature and occult propriety, ſo as to work and effect things admirable. For they conſidered that by the returning into the earth, and by a ſupream Magical Separation, a certain perfect ſubſtance would come forth, the which at length, is by exceeding many induſtrious and very prolix preparations exalted

exalted and lifted up out of Vegetable ſubſtances into Mineral, and out of Mineral into Metalline, and out of Mettalline perfect ſubſtances into a perpetual and divine Quint-eſſence concluding in it ſelf the eſſence of all Celeſtial and Terreſtial Creatures; The Arabians and Grecians by the occult Characters and Hieroglyphical deſcriptions of the Perſians and Egyptians, attained to ſecret and abſtruſe Myſteries, the which being gotten, and in part underſtood, and partly not, they ocularly ſaw (by trying and experiencing) many admirable and ſtrange things. But becauſe the Superceleſtial Operations lay more profoundly hid, then their capacity could reach unto, they called not this a ſuperceleſtial Arcanum according to the intention and mind of the Magi; but the Arcanum of the Philoſophers, and (according to the advice and judgement of *Pythagoras*) their ſtone. Such now as ever obtained this [ſtone] did ſhadow it over with various Enigmatical figures, and deceptory ſimilitudes, compariſons, and fictitious ſayings, that ſo the matter thereof might be occult and hidden, very little or no knowledge whereof can be had [from them.]

CHAP.

Chap. VI.

Of various Errors as to the matter, its finding out and knowledge.

The Philoſophers have prefixed ſundry moſt occult names to this matter of the ſtone, grounded on ſundry ſimilitudes; The which *Arnoldus* obſerving, ſaith in his *Roſary*, that the greateſt difficulty is to find out the matter of this ſtone; for they have called it Vegetable, Mineral, and animal, not according to the litteral ſence, as is well known to ſuch wiſe men as have tried the divine ſecrets and miracles of the ſame ſtone. For example ſake *Raymund Lullies Lunaria* may be produced, which gives flowers of admirable virtues familiar to the Philoſophers themſelves. But yet this was not the intention of thoſe Philoſophers, that you ſhould think they meant thereby any projection upon mettals, or that any ſuch preparation ſhould thence be made; but the abſtruſe mind of the Philoſophers hath another intent; In like manner they called their matter by the name *Martagon*, to which they applyed an occult Alchymical operation,

ration, when as notwithſtanding that [name] denotes nothing e ſe but a certain moſt occult ſimilitude.

Beſides, 'tis no ſmall error that is riſen in the Liquors of Vetegables, with which very many have endeavoured to coagulate *Mercury*, and afterwards to convert it (with fixatory waters) into *Luna*, ſuppoſing that he who by this way could coagulate it, without the help of mettals, ſhould attain to be the greateſt Maſter. And although that the Liquors of ſome Vegetables do effect this, it comes to paſs meerly from the Reſinouſneſs, fat, and earthly Sulphur with which they abound. This [now] draws the Mercuries humidity and life unto it ſelf, whereby it mixeth it ſelf with the ſubſtance thereof, by coagulation, but without any profit. For I well know that no thick and external Sulphur in Vegetables is fit for a perfect projection in Alchymy, which ſome have to their great coſt experienced. Albeit that ſome have coagulated Mercury with the white and milky juice of Tithymal, by reaſon of the acute and intenſe heat exiſting therein, and have called that Liquor *Lac Virginis*, but yet this is a falſe foundation; The like may be ſuppoſed of the

juice

juice of *Celandine*, albeit it coloureth as if it were of a Golden endowment. From hence they conceived a vain phantaſie, and at a certain and determinate time they pluckt up this Vegetable, out of which they hunted for a ſoul or Quinteſſence, whereby they might make a coagulating and tranſmuting tincture; but verily from hence aroſe nothing butt a fooliſh Error.

Chap. VII.

Of the Errours of thoſe who ſeek the Stone, from Vegetables, as above.

SOme of the Alchymiſts have expreſſed a juice out of *Celandine*, and boyled it to a thickneſs or conſiſtency, and put it open to the Sun, that ſo it might be Coagulated *per ſe* into a hard Maſs, the which being afterwards beaten into a moſt ſmall powder of a black or ſpadicious colour, ſhould turn *Mercury* in projection into *Sol*, the which they found to be alſo vain. Others have admixed *Sal Ammoniack* to this powder, others the *Colcothar* of Vitriol,

triol, ſuppoſing that thereby they ſhould arrive to their wiſhed for end; They brought [it] by their Solutions into a yellow water, that the *Sal Ammoniack* gave an ingreſs of the tincture into the ſubſtance of the Mercury; yet nothing was thereby done. Some there are that inſtead of the aforeſaid things, do take the juices of *Arſmart*, *Bufonaria*, *Dracunculus*, the leaves of *Sallow*, *Tithymal*, *Catapuția*, *Flammula* and ſuch like, and ſhut them up in Glaſſes with *Mercury*, for ſome dayes keeping them in aſhes; now thence it comes to paſs that the *Mercury* is turned into aſhes, but raſhly and without any fruit; For they were deceived with the vain rumours of the Vulgar, who boaſt that he who is able to coagulate *Mercury* without mettals, hath the entire Magiſtry, as we have afore mentioned; Many of them extracted Salts, Oiles, and Sulphurs out of the Vegetables by art, but all in vain. For out of ſuch like Salts, Oiles, and Sulphurs, no coagulation of *Mercury*, or perfect projection or Tincture can be made. But whereas the Philoſophers do compare their matter to a certain Golden Tree of ſeven boughs, they mean that it [*viz.* the matter] doth conclude the ſeven

ven mettals, in its ſperm, and that therein they lye hidden: on this account they called their matter Vegetable; as alſo becauſe as the natural trees do (in their time) bring forth ſundry flowers; ſo the matter of the ſtone doth diſcover moſt fair colours in the production of its Flowers; Likewiſe on this acount [the compariſon is ſuitable] becauſe, there ariſeth a certain matter out of the Philoſophical earth as a company of ſprouts and twigs, like to the ſpunge of the earth; therefore they ſay that the fruit of their Tree hath its tendency to the Heaven. Therefore they have diſcloſed and deciphered the whole knack of the thing in the Vegetables as to the nature, but not in Vegetables as to the matter; and alſo becauſe their ſtone doth contain in it ſelf a ſoul, body, and ſpirit, as the Vegetables do.

CHAP.

Chap. VIII.

Of thoſe who have ſought the Stone in Animals.

THey have alſo by a certain kind of ſimilitude called this matter *Lac Virginis*, & the bleſſed blood of a Roſie colour, the which notwithſtanding is agreeing to [or enjoyed] only by the Prophets and Sons of God. From thence the Sophiſters gathered, that this Philoſophical matter was in the blood of Animals or of man; hereon taking occaſion alſo, becauſe they are nouriſhed by Vegetables; Others have ſought it in hairs, in Salt of Urine *in Rebis*; Others in Hen-eggs, and in milk, and in the Calx of Egg-ſhels, with all which they thought to have fixed *Mercury*. Some have extracted a Salt out of ſtinking piſs; ſuppoſing that to have been the matter of the ſtone. There wants not ſome perſons alſo that have judged the little ſtones fouud *in Rebis*, to be the matter; Others have macerated the Membranes of Eggs in a moſt ſharp *Lixivium*, wherewith they have alſo mixed calcined Egg-ſhells moſt white like Snow; to theſe they have attributed the

Arcanum

Arcanum of fixation, for the tranſmuting of ☿; Others comparing the white of the Egg to ſilver, and the yoke to gold, have choſen it for their matter, [and have therewith] admixed Common Salt, *Sal Armoniack*, and burnt *Tartar*; theſe they have ſhut up together in a Glaſs and putrified it in a B.M. and that ſo long, until the white colour became as red as blood. This they have deſtilled into a moſt ſtinking liquor wholly uſeleſs for that work for which twas ſought after. Others have putrified the white and yelk of Eggs, from whence hath been generated a Baſilick, the which they have burnt into a moſt red Powder, and have thought to tinge therewithall; the author whereof was the Cardinal *Gilbert* in his Treatiſe; Many alſo have macerated the Galls of Oxen and of other Creatures mixt with common Salt, and diſtilled it into a Liquor, with which they having moiſtned the Cementatory powders, ſuppoſed that by this Magiſtery they ſhould tinge their mettals, which they call by the name of a part with a part, and thence came juſt nothing. Others have attempted to tranſmute *Tutia* by the addition of *Sanguis Draconis* and other things, [alſo] Copper and

Electrum

Electrum into Gold; others (according to the Venetians art (as they call it) take twenty Lyſard-like-creatures, or more or leſs, and ſhut them in a pot, and make them even mad with hunger, that ſo they may devour one the other, ſo long till but one of them ſurvives, which then is fed with the filings of Copper or *Electrum*, ſuppoſing that this Animal will by the digeſtion only of his ſtomack, effect the wiſh'd for tranſmutation; Laſt of all they burn this Animal into a Red powder, which they thought muſt be Gold, but they were deceived; Others alſo having burned the fiſhes called *Tratæ*, have by melting found ſometimes ſome Gold in them; but there's no other reaſon of it but only this, *viz.* thoſe fiſhes in Rivers and Brooks do ſometimes meet with ſmall ſcalings and ſparkles of Gold, and eat them; yet tis but ſeldom; ſuch Cheaters are to be found chiefly in the Courts of Princes, [Verily] the matter of the Philoſophers is not to be ſought after in Animals; and this I do admoniſh all; but yet tis known that the Philoſophers have called their ſtone Animal, becauſe in its [or their] laſt operations, the virtue of this moſt noble fiery myſtery cauſeth an obſcure

obſcure Liquor to ſweat forth out of the matter in [their] Veſſel, drop by drop. From thence they preſaged and foretold that in the laſt times there ſhould come a moſt pure man upon the earth, by whom the redemption of the world ſhould be accompliſhed; and that this ſame man ſhould emit or ſend forth bloody drops of a Roſie or red colour, by which means he ſhould redeem the world from ſin. After the like manner, alſo the blood of their ſtone (yet, in its own kind) did free the Leprous mettalls from their infirmities and Contagion. On this account therefore they ſuppoſed, that they deſervedly ſaid their ſtone was animal; Concerning this Myſterie thus ſpeaks *Mercurius* to King *Calid*, This Myſterie is permitted only to the Prophets of God to know, whence it comes to paſs that this ſtone is called Animal. For in the blood of this ſtone doth its ſoul lie hid. Tis likewiſe compoſed of body, ſpirit, and ſoul. On the ſame account they have alſo called it their microcoſm, becauſe it hath the likeneſs of all the things in the world, and thence they again called it Animal, as *Plato* called the great world an Animal.

CHAP

Chap. IX.

Of ſuch as have ſought after the Stone in Minerals.

HEre we may add the many Ignorant men that ſuppoſe the ſtone to be threefold, and to be hidden in a threefold ſtock or kind, *viz.* Vegetable, Animal, and Mineral; Hence tis that they have ſought for it in Minerals; [Now] this Opinion is far wide of the Opinion of the Philoſophers; For they affirm that their ſtone is Uniformly Vegetable, Animal, and Mineral; Now here you are to note, that Nature hath diſtributed its Mineral ſperm into various kinds, [or ſubjects] *viz.* into Sulphurs, Salts, Borax'es, Nitres, Armoniacks, Allums, Arſenicks, Atramenta or Vitriols, Tutiae's, Trematites, Orpments, Realgars, Magneſias, Cinnaber, Antimony, Talch, Cachymia, Marcaſites, *&c.* In all theſe nature hath not as yet attained to our matter, albeit that in ſome of the ſaid ſpecies it layes it ſelf open in a wonderfull aſpect, for the tranſmutation of imperfect mettals that are to be brought to perfection; for verily, a long experience,

ence, and fiery exerciſe do ſhew many various permutations in the matter of Minerals; not only from ſome colours into other Colours, but alſo out of one eſſence into another, and from their imperfection to perfection; And although that nature hath by the means of Minerals prepared, attained ſome perfection, & proſecuted it; yet the Philoſophers will not, that the matter of the Philoſophick ſtone ſhould proceed forth out of any of the Minerals, although they ſay their ſtone is Mineral; Hence then the Sophiſters taking occaſion, do perſecute *Mercury* himſelf with various torments; Some with Sublimations, Coagulations, precipitations, Mercurial waters and Aq. fort. *&c.* All which erroneous wayes are to be ſhun'd, with the other ſophiſtical preparations of Minerals; the purgations, and fixations of Spirits and Mettals; Wherefore all the preparations of the ſtone as of *Geber*, *Albertus Magnus*, and the like, are Sophiſticall, their Purgations, Cemenations, Sublimations, Diſtillations, Rectifications, Circulations, Putrefactions, Conjunctions, Solutions, Aſcentions, Coagulations, Calcinations, and Inceratiions, are wholly unprofitable; both in the

tis tripode in the Athanor, in the reverbera ory furnace, in the melting furnace, the accidia or ſlow Henry, the dung, aſhes, ſand or ſuch like, and alſo in the Cucurbit, the Pelican, Retort, Viol, fixatory, *&c.* The like is to be thought of the ſublimation of *Mercury* by Mineral ſpirits, for the white and the red, as by Vitriol, Salt-peter, Allum, Crocus ♂, *&c.* Of all which things, that Sophiſter *Johannes de Rupeſciſſa* doth prate in his Treatiſe of the white and red Philoſophick ſtone; The which [put them] altogether, are all of them meer lying dreams. You muſt alſo ſhun the particular Sophiſtry of *Geber*, as his ſevenfold Sublimations, or Mortifications, and alſo reviſitation of *Mercury*, with his preparations by Salt of Rine, or [Salts] made by a Sepulchre, al which things are falſe. Some others have endeavoured to fix *Mercury* by the Sulphurs of Minerals and Mettals, but have been highly deceived; Truly I have ſeen *Mercury* (in this art) to have been brought into a Mettalick body by ſuch like fixations, and reſembling and counterfeiting good ſilver in all likely-hood and reſpect, but when it hath been brought to the Teſt, then it hath appeared as tis, *viz.* falſe.

Chap. X.

Of thoſe who have ſought after the ſtone, and [alſo] particulars in Minerals.

Some Sophiſters have tryed to ſqueez out a fix Oil from *Mercury* ſeven times ſublimed and ſo often diſſolved; and that by the means of Aq. fort. Strong waters, whereby they would bring imperfect metals unto perfection; but they have been conſtrained to relinquiſh this vain operation. Some have purged Vitriol ſeven times by Calcination, Solution and Coagulation, and with an addition of two parts of ☽, and by ſublimation, that ſo it might be reſolved into a white water, whereto they have added a third part of Quick ☿, that it might be Coagulated by that water; then afterwards they have ſo often ſublimed the *Mercury* from the ſaid Vitriol, and ☽, that it went into [or became] a ſtone; This [ſtone] they affirmed (being conceived of the Vitriol) to be the red Sulphur of the Philoſophers, with which they have (by Solutions and Coagulations) made progreſs to [attain]

[attain] the ſtone, but in projection it all hath come to nothing. Others have Coagulated Mercury by a water of Allum, into an hard Maſs like to Allum, the which they have unprofitably fixed with fixatory waters. The Sophiſters do propoſe to themſelves very many wayes of fixing Mercury, but in Vain, for in him is nothing perfect or conſtant to be had. Hence it is that tis a vanity to add Minerals unto him by Sophiſtical proceſſes; for by all of them he is ſtirred up to a greater malice and is rendred more lively, and is rather brought to a greater impurity, then to any perfection: So then the Philoſophers matter is not to be from thence ſought for, for that it [*viz.* ☿] is an imperfect ſomewhat, the which to bring to perfection will be very difficult, yea impoſſible for any Sophiſters progreſs; for there's nothing therein that can be ſtirred up or compelled into perfection; Some have taken Arſenick often ſublimed, and many times diſſolved with the Oil of Tartar, and Coagulated, the which they have pretended to fix, and by which they would turn Copper into Silver, but yet even that is nothing elſe but a meer Sophiſticate whitening; for verily Arſenick

cannot at all be fixed, except the workman be an Artiſt, and doth well know its tinging Spirit, in which verily all the Philoſophers have ſlept vainly attempting to effect any thing thereof. Whoever therefore is ignorant of this ſpirit, cannot have any hope of fixing it, or of giving it that Virtue as may make it capable of the Virtue of tranſmutation; Wherefore I make known to all, that the whitening whereof I ſpake but now, is grounded on a falſe foundation, and that thereby the Copper is deceitfully whitened but not changed; Now Sophiſters take the Copper thus counterfeited, and mix it with twice its weight of Lune, and ſell it to the Gold-ſmiths and Mint-men: And at laſt they tranſmute themſelves into falſe Coyners, not only they who ſell, but ſuch alſo as buy it: Some Sophiſters inſtead of white Arſenik do take red, and with this they fall upon ſome falſe art; becauſe (however tis prepared) it affords nothing but a whiteneſs; Some again have gone further, and dealt in common Sulphur, the which being ſo yellow, they have boiled in Vinegar, Lixivium, or moſt ſharp Wines, for a day and a night, untill it became white; then after this,

they

have ſublimed it from common Salt, and the Calx of Eggs, and boyled and ſublimed it, and that many times; yet for all this, it hath been alwayes combuſtible, although white. Now with this they have notwithſtanding endeavoured to fix ☿ and turn him into Gold, but in vain; yet indeed thence doth come the moſt excellent and faireſt Cinnaber that ever I ſaw; This they ſuppoſe to fix with the oil of Sulphur by cementation and fixation; it gives ſomewhat of ſhew or appearance, but falls out otherwiſe then deſired. Others have reduced common Sulphur into the form of a Liver, boyling it in Vinegar, with an admixtion of Linſeed Oil, or Oil of Tiles, or Oil Olive; Afterwards have poured it forth into a marble ſtone, aud made the form of a Liver; The which they have diſtilled into a Citrine Oil, firſt with a gentle fire; but they have (to their loſs) tried, that they could not do ought as to the tranſmutation of Lune into Sol, as they ſuppoſed; and as there is an infinite number of Minerals, ſo alſo is there much variety of their preparation; the which to make any farther mention of in this place I ſhall forbear, becauſe they require a peculiar

liar Treatiſe: Beware alſo of Sophiſticate Oils of Vitriol and Antimony; Likewiſe of the Oils of the Mettals, imperfect, or perfect, as ☉ and ☾: becauſe although the operation of theſe be moſt potent in the nature of things, yet the true proceſs is known but to a very few, even to this day. You are alſo to abſtain from the Sophiſtical preparations of common Mercury, Arſenick, Sulphur and ſuch like; *viz.* by ſublimation, deſcention, fixation with Vinegar, Salt-peter, Tartar, Vitriol, Sal Ammoniack, in that way and manner which the books of Sophiſters do teach; Likewiſe avoid the Sophiſticate Tinctures taken from Marcaſites, and Crocus ♂, and of that Sophiſtication called by the name of a part with a part, and of fix Lune, and ſuch like trifles. For although they have ſome ſuperficial appearance of truth, (as the fixation of Lune, by little labour and induſtry) yet the progreſs of the preparation thereof is of nought and invalid. Being therefore moved with compaſſion towards the good Operators of this art, I am willing to lay open, the very whole foundation of Philoſophy, in 3. particular Arcanums, *viz.* in one by Arſenick, in a ſecond by Vitriol; and in the third, I

ſhall

ſhall explain it by Antimony. Out of, or from which I will teach the true projection upon ☿ and the imperfect mettals.

Chap. XI.

Of the true and perfect particular Arcanum of Arſenick, for the white Tincture.

SOme have written that Arſenick is compounded of Mercury and Sulphur; others of earth and water; and moſt [ſay tis] of the nature of Sulphur; But whatever matter tis of, the nature thereof is ſuch, as to tranſmute Copper into whiteneſs; Alſo it may be brought to that perfection of preparation, that it may truly and perfectly tinge. But not by that way which evil Sophiſters teach, as are *Geber* in the ſumm of perfection, *Albertus Magnus*, *Ariſtotle* the Chymiſt, in the book of the perfect Magiſtery, *Raſis*, and *Polydorus*; for thoſe writers, be they never ſo many, do either err, or write falſe things out of envy, and propoſe receipts, becauſe they are even ignorant of the truth. Arſenick contains in it ſelf

three natural ſpirits, the firſt [is] Volatile, aduſtible, Corroſive and penetrating all mettals. This ſpirit whitens Venus, and after ſome dayes makes it ſpongious; The which artifice pertains only to thoſe who exerciſe the Cauſtick Art. The ſecond ſpirit is Chryſtalline and ſweet; The third is a tinging ſpirit, ſeparated from the others aforeſaid. The true Philoſophers have ſearched after [or found] theſe three natural proprieties in Arſenick for the perfect projection of the Wiſe men; But the Barbers who exerciſe Chyrurgery, do deſire that ſweet and Chryſtalline nature ſeparated from the Tinging ſpirit, for to uſe in the cure of wounds, and for Bubo's, Carbuncles, Anthrax and ſuch other filthy Ulcers, not cureable but by a mild artifice or remedy. But [as for] that Tinging ſpirit, except the pure thereof be ſeparated from the impure, the fix from the Volatile, and the ſecret tincture from the combuſtible, [it] will not at all anſwer your deſire in projection upon Mercury, Venus, or any other imperfect mettall. All the Philoſophers have hidden this Arcanum, as a moſt excellent Myſterie; This tinging ſpirit, ſeparated from the other

two

two, as above, thou ſhalt conjoyn to the ſpirit of Lune, and digeſt them together for the ſpace of thirty two dayes, or untill they have put on a new body; After that (at the fortieth natural day) it ſhall be kindled into inflammation by the heat of the ☉. the ſpirit appears in a bright whiteneſs, and is endued with a perfect Tingeing Arcanum: Then tis at length fit for projection, *viz.* One part thereof upon ſixteen parts of an imperfect body, according to the acuity or ſharpneſs of the preparation; From thence [then] appears ſhining Lune [or Silver] and as excellent as what comes out of the bowels of the earth.

Chap. XII.

Of the Arcanum of Vitriol, and the Red Tincture to be thence extracted.

VItriol is a very Noble Mineral, amongſt the reſt, [was] alwayes of very much admiration with the Philoſophers, becauſe the moſt high God hath adorned it with wonderfull endowments.

They have vailed over its Arcanum with ænigmaticall figures, as thus, *viz.* Thou ſhalt viſit the inward parts of the earth, and ſhalt find by rectification the occult ſtone, a true medicine; By the earth they underſtood the Vitriol it ſelf; and by the Inward part of the Earth, its ſweetneſs and redneſs; becauſe in the occult part of the Vitriol, a ſubtile, noble, and moſt fragrant juice and pure oil lyes hid. The manner of drawing it forth is not at all to be attempted by Calcination or diſtillation; for it muſt not at all be deprived of its greeneſs; for aſſoon as ever tis rob'd thereof, the Arcanum of it alſo is gone, and ſo neceſſarily it muſt want its vertues. Verily tis to obſerved here in this place, that not only the Minerals, but alſo the Vegetables themſelves and ſuch like, that outwardly ſhew a viridity or greeneſs, contain an Oil within them as red as blood, the which is their Arcanum. Thence tis evident that their ridiculous diſtillations of the Apothecaries, are vain and fooliſh and of no moment, becauſe they do not at all know how to bring forth the bloodlike redneſs of the Vegetables. Nature it ſelf being wiſe, turns the waters of all Vegetables into a

Critine

Citrine Colour, and from thence (afterwards) into a moſt red Oil like blood; Now the cauſe of its coming to paſs ſo ſlowly on, is the too much headlongneſs of the ignorant diſtilling operators, whereby the Viridity is abſumed; They have not learned to corroborate Nature in its virtues, whereby the noble virour [or greeneſs] ought to be rectified into a redneſs, *per ſe*: For example ſake, White wine digeſts it ſelf into a Citrine colour; and in ſucceſs of time the Green colour of the Grapes themſelves is turned *per ſe* into a red, lying hid under the Sky Colour. The greeneſs therefore of the Vegetables and Minerals being loſt by the ſluggiſhneſs of the Operators, the eſſence of them, and the ſpirit of the Oil, and moſt noble balſome of Arcana's is alſo loſt.

CHAP.

Chap. XIII.

Of the Proceſs of Vitriol for [or to] the red Tincture.

VItriol contains in it ſelf many dirty and viſcous [or ſlimy] imperfections; therefore its greeneſs muſt be often extracted with water, and rectified until it hath put off all the Impurities of the earth; All which rectifications being finiſhed, there muſt be much care taken that the matter lie not open to the Sun; becauſe it will turn the greeneſs thereof into a paleneſs, and together therewith ſwallow up the Arcanum: Let it be kept (covered over) in a ſtove, that no defilement come thereto; [then] afterwards let it be digeſted in a glaſs ſhut for the ſpace of ſome moneths, or ſo long untill there appears various colours, and the higheſt redneſs. But yet you muſt not think that (by that proceſs) the redneſs is ſufficiently fixed, but muſt be farther purged from the Interiour accidental defilements of the earth, and that on this wiſe. Tis to be rectified with Acetum untill the earthly defilment be wholly removed

moved, and the feces ſeparated; This now is the true and beſt rectification of its Tincture, of which the bleſſed Oil is to be extracted; From it [then] being diligently ſhut in a glaſs and an Alembick ſpeedily ſet thereon, and the joints done with bitumen [or luted] that the ſpirits exhale not, in the diſtillation of its Oil, the ſpirit is to be drawn forth with a ſweet and gentle fire. This Oil is much more delectable and ſweet then any diſpenſatory Aromatical balſome whatſoever, and is void of all other acrediny or ſharpneſs; Now in the bottom of the Cucurbite there will reſide a certain moſt white earth, bright aud ſhining like Snow, the which keep charily from all duſt and filth. That ſame earth is wholly ſeparated from its redneſs; From thence [now] follows the greateſt Arcanum, *viz.* a Super-celeſtial marriage of the ſoul moſt highly purified and waſhed by the blood of the Lamb, with its own bright, luſtrous, and purified body; This is the true ſuper-celeſtial matrimony whereby the life is prolonged even to [its] laſt appointed time after this manner; therefore the ſoul and ſpirit of Vitriol (which are its blood) are coupled with their own purified body that they

they may be eternally inſeparable; Take therefore this our foliated earth in a glaſs phial; pour thereto its Oil by little & little; the body will in a moment receive and embrace its ſoul, for as much as the body is moſt earneſtly affected with the deſire after its ſoul, and the ſoul doth moſt perfectly delight in the Embracements of the body; This conjunction therefore of them being put into a furnace of ſecrets, continue it there for fourty dayes, which being over, thou ſhalt have a moſt abſolute oil of a wonderfull perfection; wherewith Mercury, and all the other imperfect mettals are turned into Gold. Now wee'l ſpeak a word or two of the multiplication thereof. [*viz.*] Take corporal Mercury, the proportion of two parts, the which wet over with three parts of the like weight of the ſaid Oil, and let them remain together for forty dayes. By this proportion of weight, and by this order, the multiplication may be made to Infinity.

Chap. XIV.

Of the Secrets and Arcana's of Antimony as to the red Tincture, for transmutation.

ANtimony is a true Bathe for Gold; But the Philoſophers have called it their Examinator and Stilanx, or

The Poets ſay that in that bath *Vulcan* waſh't *Phœbus*, and purged him from all filth and imperfection; Tis born of a moſt pure and moſt Noble Mercury and Sulphur, under a Vitrioline ſtock or kind, in a mettalline form and ſplendour; Some of the Philoſophers have called it the white lead of the wiſe men, or ſimply Lead. Take therefore Antimony, and that the very beſt, as much as thou wilt; this ♀ being diſſolved into its own Aq. fort. let be caſt out into *Cold water*, adding a very little Crocus ♂: that it may fall into a ſediment at the bottome of the Veſſell; for otherwiſe it will not put off its feces; Now then after tis thus diſſolved, it will acquire a moſt high fairneſs; Put it into a Glaſs fenced all about with

with a moſt compact Lute, or into a ſtone Bocia, or bolt-head, and let be admixed thereto of calcined Tutia, ſublimed to the perfect degree of the fire, and diligently beware of Liquefaction, becauſe it breaks the glaſſes by the overmuch heat; from one pound of this Antimony is a perfect ſublimation to be had in the ſpace of two dayes. This ſublimate being put in a phial that a third part may touch the water, and the Veſſell Luted, that the ſpirits fly not away, let it be hang'd over a Tripode of ſecrets, and let the work be urged at firſt with a gentle fire, like to the heat of the Sun in the midſt of Summer; then at length on the tenth day let it be a little augmented. For by too much heat the glaſſes break, and ſometimes alſo, the furnace leaps a pieces. Whiles the Vapour aſcends, various colours appear. Let the fire be moderated and governed ſo long, untill the matter be ſeen red; Afterwards let it be diſſolved in moſt ſharp Vinegar, and caſt away the feces; Let the Vinegar be abſtracted and let [it] be again diſſolved in common diſtilled water, which muſt be again abſtracted, and the ſediment be diſtilled with a moſt vehement fire, in a glaſs moſt accurately ſhut; [then] the whole

whole body of the Antimony will aſcend into a moſt red Oil, reſembling the colour of a Ruby, and will flow down drop by drop into the receiver, of a moſt fragrant Odour, and moſt ſweet Savour. This is the higheſt Arcanum of the Philoſophers in Antimony; the which moſt [of them] make [or place] amongſt the Arcana's of Oils. Then laſtly, let the Oil of Sol be made after this manner; Take of the pureſt Sol, as much as you will, the which you muſt diſſolve in rectified ſpirit of Wine; Let the ſpirit be ſometimes abſtracted therefrom, and be again ſo often diſſolved; Let the laſt Solution be kept with the ſpirit of wine, and circulated for a moneth; Afterwards let the the Volatile gold be diſtilled, and the ſpirit of Wine by an Alembick three or four times, that it may fall down into the Receiver, and be brought into its higheſt eſſence: To half an ounce of that diſſolved gold, let one Ounce of the oil of Antimony be added. This Oil doth preſently embrace the other, in the heat of a B. So that it doth not eaſily let it go from it ſelf, although the ſpirit of Wine be abſtracted; By this way ſhalt thou have the higheſt myſtery of Nature, and an Arcanum which

can't

cant be equalled by any thing in the nature of things. Theſe two Oils thus united after the manner thus ſpoken of, are to be ſhut up in a Phial, and hanged up in a Tripode for a Philoſophical moneth and to be cheriſhed with a moſt gentle fire; Although if the fire be tempered after a due proportion, this work will be finiſhed in one and thirty dayes, and brought unto perfection, whereby Mercury and all other Imperfect mettals do acquire the perfection of Gold.

Chap. XV.

Of the Projection to be made by the Miniſtry and Arcanum of Antimony.

THere can be no weight aſſigned in this work of projection although the Tincture it ſelf may be drawn from ſome ſubject by [or in] a certain and ſure proportion, and fit inſtruments; for that medicine doth tinge ſometimes thirty or fourty, ſometimes ſixty, eighty and an hundred parts of imperfect mettal; ſo that the chiefeſt knack or art in this buſineſs is about

about the mundation or cleaning of the medicine, and in the induſtry of the operator; alſo according to the greater [or leſſer] cleaneſs and purity of the Imperfect body uſed hereabouts. For example, One Venus is purer then another ♀: from whence it comes to paſs that a determinate weight in projection cannot be had. This only is worth the noting, that if it chanceth that the Operator hath taken too much tincture, he may correct this error by the addition of [more] imperfect mettal. But if there be too much of the ſubject whereby the virtues of the Tincture are rendred too weak, this fault may be remedied eaſily by the Cineritium or Teſt, or by Cementations, or by ablutions with Crude Antimony; as to this part [of work] there's nothing that may hinder the Operator; only he's to ſet that before himſelf, which is omitted by all the Philoſophers, and of purpoſe concealed by ſome, *viz.* in projections, the revivification of imperfect bodies is neceſſary, that is, the Animation (or as I may ſo call it) the ſpiritualization [of them] concerning which ſome have ſaid, that their mettals ate not the vulgar, becauſe they live and have a ſoul.

The

The Animation is thus done.

TAke Venus, reduce it into thin Plates, as much as you will, ten, twenty, or forty pound; let them be incruſtrated or ſmeared over with a pulſe made only of Arſenick and calcined Tartar, and let them be calcined in their Veſſel for the ſpace of four and twenty hours; then at length let the Venus be beaten into powder, be waſhed and cleanſed exceeding well. Let the Calcination be repeated, [together] with the ablutions three or four times; By this way it becomes purged and cleanſed from its groſs viridity and its unclean Sulphur; Verily yon muſt beware of the Calcinations that are made with common Sulphur; for it doth wholly deprave all the good is in a mettal, and renders that which is evil worſe. [Now] to ten Marks —— of that putged Venus let be added one of pure Lune; But that by the projection of the medicine the work may be the ſooner accelerated and haſtned, and that it may the more eaſily penetrate the imperfect body, and expell all ſuch parts as are contrary to the natute of Lune, that very thing may be eaſily done by the medium

medium of a perfect ferment; For the work is defiled by an unclean Sulphur, ſo that there will be [as twere] a cloud ſtretched over the ſuperficies of that which is tranſmuted, or the mettal will be mixed with ſome of the Offals or Scoria's of the Sulphur, and be caſt away with them. But verily, if you would project, of the red ſtone, for the red tranſmutation, it muſt firſt fall [or be projected] upon Gold, and afterward upon Lune, or upon any other purged mettal, as we have declared above; [then,] from thence doth come moſt perfect Gold.

Chap. XVI.

Of the Univerſal matter of the ſtone of the Philoſophers.

After the mortification of Vegetables [they] by the concurrence of two Minerals, as Sulphur and Salt, are tranſmuted into a Mineral nature, ſo that at length they become perfect minerals; for in the Mineral holes and dens and wide fields of the earth, are found Vegetables which in long ſucceſs of time, and by

by the continued heat of Sulphur, do put off the Vegetable nature, and put on a Mineral; And that doth chiefly happen where the appropriate nutriment is taken away from theſe Vegetables, whereby they are afterwards conſtrained to take their nouriſhment from the Sulphurs and Salts of the earth, ſo long, untill that which was afore a Vegetable, do paſs into a perfect Mineral; And thus out of this Mineral condition a certain perfect Mettallick eſſence doth ſometimes ariſe, and that by the progreſs of one degree into another: But to return to the ſtone of the Philoſophers, the mattter whereof (as ſome have mentioned) is a moſt difficult matter of all others to be found out, and abſtruſe for the underſtanding; Now the way and the moſt certain rule of the finding out of this as well as of all other things, what they contain, or are able to do, is a moſt diligent examination of their Root and Sperm, whereby knowledge is attained; for the accompliſhment of which, the conſideration of principles is very neceſſary; as alſo by what way, and medium nature doth at firſt go from imperfection to the end of perfection; For the conſideration whereof, tis chiefly requiſite

quiſite, moſt certainly to know, that all things created by nature do conſiſt of three principles, *viz.* of natural Sulphur, Mercury, and Salt, mixt into one, [ſo] that in ſome things they are Volatile, in other things fixt: As often as a corporal Salt is throughly mixt with a ſpiritual Mercury and Animated Sulphur into one body, then doth nature begin to work in ſubterranean places, (which ſerves for its veſſels,) by a ſeparating fire, by which the groſs and impure Sulphur is ſeparated from the pure, and the Earth from the Salt, and the cloudineſs from the Mercury, thoſe purer parts being reſerved) the which parts nature doth again decoct together into a pure Geogamick—— body. The which Operation is accounted [of] by the Magi, as a Mixtion and conjunction by the Union of the three, *viz.* body, ſoul, and ſpirit. This Union being compleated, from thence doth reſult a pure Mercury, the which if it flows through the ſubterrean paſſages and Veins thereof, and mees with a Caheick —— Sulphur, the Mercury is Coagulated by this [Sulphur] according to the condition of the Sulphur. But notwithſtanding, tis as yet volatile, and

and ſcarce decocted into a mettall for the ſpace of an hundred years. Thence aroſe this ſo much common an opinion, that Mercury and Sulphur are the matter of mettals, the which is alſo evident by the Relation of the Miners. Yet common Mercury and common Sulphur are not the matter of mettals, but the Mercury and Sulphur of the Philoſophers are incorporated and innate in perfect mettals, and in the forms of them, that they never fly from the fire, nor are depraved by the force of the corruption of the Elements. Verily by the diſſolution of that ſame natural mixtion our Mercury is tamed or ſubjected, as all the Philoſophers ſpeak; Under [or from] this form of words, comes Mercury to be extracted out of perfect bodies, and [out of] the virtues [and puiſſance] of the earthly planets. The which *Hermes* affirms in theſe words, The ☉ and ☽ (ſaith he) are the roots of this art. The Son of *Hamuel* ſaith that the ſtone of the Philoſophers is a Coagulated water, *viz.* in Sol and Lune; from whence tis evidently cleer, that the matter of the ſtone is nothing elſe but ☉ & ☽: this is alſo hereby confirmed, in that every like thing generates and brings forth

forth its like; And we know that there are no more but two ſtones, white and red; there are alſo two matters of the ſtone, Sol and Lune coupled together in a proper Matrimony, both natural and artificial; And as we ſee, that either man or woman cannot generate without the ſeed of both; in like manner, our Man ☉ and his Woman ☽ cannot conceive, or frame ought for generation without both their Seeds and Spermes; Thence have the Philoſophers gathered, that a third thing is neceſſary, *viz.* the Animated ſeed of both, of man and woman, without the which they have judged all their whole work to be vain and fooliſh: Now ſuch a Sperm is [their] Mercury the which by a natural conjunction of both bodies of ☉ and ☽, receives their nature into it ſelf in Union; and then at length and not before is the work fitted for congreſs, ingreſs and Generation by the manly and feminine virtue and power. On this account the Philoſophers took occaſion to ſay, that Mercury is compoſed of body, ſoul, and ſpirit, and that it hath aſſumed the nature & property of all the Elements ——Therefore from a moſt powerfull ingenuity and diſcretion or underſtanding

they have affirmed their ſtone to be animal, the which alſo they have called their *Adam*, who carryes his invſible *Eve* hidden in his own body, from that moment of time wherein they were united by the power of the moſt high God, the framer of all the creatures; for which cauſe it may deſervedly be ſaid, that the Mercury of the Philoſophers is nothing elſe but their moſt abſtruſe compounded Mercury, and not that common ☿: Therefore have they diſcretly told the wiſe, that there is in Mercury whatſoever the wiſe men ſeek. *Almadir* the Philoſopher ſaith, we do extract our Mercury out of one perfect body, and two perfect natural conditions incorporated together; the which [☿] indeed doth thruſt forth its perfection outwardly, whereby tis able to reſiſt the fire, and that its intrinſecal imperfection may be defended by the extrinſecal perfections; By this place of the moſt witty Philoſopher, is the Adamical matter underſtood, the Limbus of the Microcoſm, the homogeneal, Only matter of all the Philoſophers, whoſe ſayings alſo (which we have afore mentioned) are meerly golden, and to be had in moſt high eſteem, becauſe they contain nothing ſuper-

ſuperfluous, or invalid; Briefly therefore the matter of the Philoſophers ſtone is nothing elſe but a fiery and perfect Mercury, extracted by —— Nature and Art, that is the artificially prepared and true Hermaphrodite *Adam*, and Microcoſm, That moſt wiſe *Mercurius* the wiſeſt of the Philoſophers affirming the ſame, hath called the ſtone an Orphan: Therefore our Mercury is that very ſame that contains in it ſelf the perfections, forces and virtues of the Sun, and which runs through the Streets and houſes of all the Planets, and in its regeneration hath acquired or gotten the virtue of things above and beneath; to the marriage alſo of which [things *viz.* above and below] it is compared, as is evident from the whiteneſs and redneſs wound or heaped up togethertherein.

Chap. XVII.

Of the Preparation of the matter of the Philoſophers ſtone.

THis is that which nature doth moſt chiefly require, *viz.* that its own Philoſophick man be brought into a Mercurial ſubſtance, that it may ſpring forth into the Philoſophick ſtone. Moreover you are to note, that thoſe common preparations of *Geber*, *Albertus Magnus*, *Th. Aquinas*, *Rupeſciſca*, *Polidorus*, and ſuch like, are nothing elſe but ſome particular Solutions, Sublimations and Calcinations, not at all pertaining to our Univerſal [work] which [work] doth want only the moſt ſecret fire of the Philoſophers; Therefore the fire and Azoth may ſuffice thee; [And whereas] the Philoſophers do make mention of ſome preparations, as of putrefaction, deſtillation, ſublimation, calcination, coagulation, dealbation, rubification, ceration, fixation, *&c.* you are to underſtand, that in their Univerſal [work] Nature it ſelf doth accompliſh all the operations in the ſaid matter, and not the

the workman, [and that] only in a Philoſophical Veſſel, and with a ſuch like fire, not a common fire. The white and the red do proceed out of one root, without any medium. Tis diſſolved by it ſelf, coupled by it ſelf, albifyes, and rubifyes; is made ſaffrony and black by it ſelf, marries it ſelf, and conceives in it ſelf: Tis therefore to be decocted, to be baked, to be fuſed, it aſcends, and deſcends. All which Operations, are indeed [but] one Operation made by the fire alone; But yet ſome of the Philoſophers have by a moſt high-graduated eſſence of Wine, diſſolved the body of Sol, have made it Volatile, ſo as to aſcend by an Alembick, ſuppoſing that this is the Volatile, true Philoſophick matter, whereas it is not; And although it be no contemptible Arcanum, to bring this perfect mettalline body into a Volatile and ſpiritual Subſtance, yet notwithſtanding they err in the Separation of the Elements; the which proceſs of [thoſe] Monks, *viz. Lully*, *Richard* the Engliſhman, *Rupeſciſſa*, and others, is erroneous; By which [proceſs] they ſuppoſed to ſeparate gold by this way into a ſubtile, ſpiritual, and elementary power, each one a part; [and] afterwards

by circulation and rectification to couple them again into one, but in vain; for verily, although one Element may after a ſort be ſeparated from another, yet nevertheleſs every element, after this manner ſeparated, may again be ſepatated into another element, the which parts cannot at all (afterwards) either, by pellicanick circulation or deſtillation, return into one again, but they always remain a Certain Volatile matter, and *Aurum Potabile* as they call it; The cauſe why they could never arrive to their intention, is this; becauſe nature is not in the leaſt willing to be thus diſtracted or ſeparated, by humane disjunctions, as by terrene [things] glaſſes and inſtruments. She her ſelf alone, knows her own operations, and the weights of the Elements, the ſeparations, rectifications and copulations of which ſhe accompliſheth, without the help of any Operator or Manual artifice; Only the matter is to be contained in the ſecret fire, and in its occult Veſſel; The Separation therefore of the Elements is impoſſible [to be done] by man; which ſeparation ſhould it have ſome appearance, yet notwithſtanding is not true, whatſoever is ſpoken thereof by *Raimund Lully*,

Lully, and his Engliſh golden noble Work, which he is falſly ſuppoſed to have framed. For Nature it ſelf hath in her ſelf her proper Separater (which doth again conjoyn what it ſeparates) without the help of man, and doth beſt know all [her Trade] and the proportion of every element, and not man; whatever ſuch erroneous Scriblers do (in their frivolous and falſe receipts) boaſt of this their volatile Gold. This [then] is the opinion [or mind] of the Philoſophers, that when they have put their matter into the more ſecret fire, it be all about cheriſhed with its [own] moderate Philoſophical heat, that [ſo] beginning to paſs through corruption it may grow black: This operation they call putrefaction, and the blackneſs they name the head of the Crow: They call the aſcenſion and deſcenſion thereof diſtillation, aſcenſion and deſcenſion; they call the exſiccation, coagulation; and the dealbation, calcination: And becauſe it is fluid and ſoft in the heat, they have made mention of Ceration; when it hath ceaſed to aſcend and remain liquid in the bottom, then they ſay fixation is preſent.

After this manner therefore, the Ap-

pellations and terms of the Philoſophical operations are to be underſtood, and no otherwiſe.

Chap. XVIII.

Of the Inſtruments and Philoſophical Veſſel.

THE Putatitious Philoſophers have raſhly underſtood [and imagined] the Occult and Secret Philoſophical Veſſel, and *Ariſtotle* the Alchymiſt (not that Grecian Academical Philoſopher) hath [conceited it] worſer, in that he ſaith the matter is to be decocted in a threefold Veſſel; but he hath worſt of all [underſtood it] that ſays, *viz.* that the matter in its firſt ſeparation, and firſt degree, requires a Mettalline Veſſel; in the ſecond degree of Coagulation and dealbation of its [own] earth, a glaſs Veſſel; and in the third degree, for fixation, an earthen Veſſel. Nevertheleſs the Philoſophers do underſtand by this [Veſſel] one Veſſel only in all operations, even to the perfection of the Red Stone; ſeeing therefore, that our matter is our root for the white and the red; tis neceſſary that our Veſſel ought to be on this wiſe, that the matter therein may be governed by the Ce-

Celeſtial Bodies; for the inviſible Celeſtial Influences and impreſſions of the Stars are exceeding neceſſary to the Work; otherwiſe 'twill be impoſſible for the invincible Oriental, Perſian, Chaldean and Egyptian Stone to be accompliſhed; by which [Stone] *Anaxagoras* knew the vertues of the whole Firmament, and foretold of the great Stone that ſhould deſcend [down] upon the earth out of Heaven, the which alſo happened after his death. Verily our Veſſel is moſt chiefly known to the Cabaliſts, becauſe it ought to be framed according to a truly Geometrical proportion and meaſure, and of [or by] a Certain [and aſſured] Quadrature of a Circle: or thus, *that the Spirit and ſoul of our matter, may in this Veſſel, elevate with themſelves (anſwerable to the altitude of the heaven) the [things] ſeparated from their own body.* If the Veſſel be narrower or wider, higher or lower then is fit, and then the ruling and operating Spirit and Soul deſires the heat of our Philoſophical Secret Fire (which is indeed moſt acute) would ſtir up the matter too violently, and urge it to overmuch operation, that the Veſſel would leap into a thouſand pieces, to the hazard and danger.

ger of the body and life of the Operator: whereas contrariwiſe, if it be more wide or capacious then for the heat to operate upon the matter according to proportion, the work will alſo be fruſtrate and vain. And therefore our Philoſophical Veſſel is to be framed with the greateſt diligence: But as for the matter of this our Veſſel, they alone do underſtand it, that in the firſt Solution of our fixt and perfect matter, have adduced or brought this [matter] into its firſt Eſſence; and ſo much for this. The Operator muſt likewiſe moſt accurately note what it is, that the matter (in the firſt Solution) lets fall, and caſts out from it ſelf: The manner of deſcribing the form of the Veſſel is difficult; it muſt be ſuch as nature it ſelf requires [tis] to be ſought for and ſearcht after, out of one and the other, that [ſo] it may (from the altitude of the Philoſophick Heaven, elevated from the Philoſophick Earth) be able to operate upon the fruit of its own earthly body. Verily it ought to have this Form, that a ſeparation and purification of the Elements (when the Fire drives the One from the other) may be made, and that each [Element] may poſſeſs its own place in which it ſticks; and

and the Sun and the other Planets may exerciſe their operations round about the Elemental Earth, and the courſe of them may not be hindred in their circuit, or be ſtir'd up with too ſwift a motion: Now according to all theſe things here ſpoken of, it muſt have a juſt proportion of Roundneſs and Height: But the Inſtruments for the firſt mundification of Mineral Bodies, are melting Veſſels, Bellows, Tongs, Capels, Cupels, Teſts, Cementatory Veſſels, Cineritiums, Cucurbits, Bocia's for *Aq. fort.* and *Aq. regia*, and alſo ſome things as are neceſſary for projection in the laſt Work.

Chap. XIX.

Of the ſecret Fire of the Philoſophers.

THis is the renowned Judgement and Opinion of the Philoſophers, *viz.* the Fire and *Azoth* may ſuffice; for the fire alone is the whole work, and the Entire art: Moreover, as many as do build up their fire with coals, do err, containing

ing the Veſſel in that heat, ſome have in vain attempted with the heat of horſe-dung; they have with the fire of Coals without a *medium* ſublimed the matter, but not diſſolved it. Others have cauſed an heat with their Lamps, affirming that to be the ſecret fire of the Philoſophers, for the making of their Stone; ſome have placed it in a Ball: [but] firſt in an heap of Ants Eggs; others in Juniper Aſhes; ſome have ſought the fire in Calxvine, in Tartar, Vitriol, Nitre, &c. Others in *Aq. ardens*, as *Thomas Aquinas* falſely ſpeaking of this fire, ſaith, that God and the Angels cannot want this fire, but do uſe it daily: What a blaſphemy is this? Is it not a moſt manifeſt Lye, that God cannot be without the Elemental Fire of *Aq. ardens*? All thoſe heats with thoſe *mediums* ſpoken of, that are excited by the fire, are altogether unprofitable for our work: Take heed thou beeſt not ſeduced by *Arnoldus de villa nova*, who wrote of this fire of Coals; for verily he will deceive thee herein.

Almadir ſaith, that the inviſible rays alone of our fire are ſufficient; another brings in [as an] example, that the Celeſtial heat doth by its reflections, make for

for the Coagulation and perfection of Mercury, as alſo for the Mettallick generation, by its continued motion; again the ſame [ſaith] make a vaporous Fire, digeſting and cocting [or ripening] continual, yet not flying or boyling, ſhut cloſe, compaſſed about with ayr, not burning, but altering and penetrating. Now I have truly told you all the manner of the fire and of the heat to be ſtirred up, if thou art a true Philoſopher, thou wilt well underſtand; thus much he. *Salmanazar* ſaith, Our fire is a corroſive fire, which ſpreds [as 'twere] ayr-like a cloud over our Veſſel, in which cloud the rays of this fire are hidden. [Now] if this dew [of the] Chaos and moiſture of the cloud fail, an error is committed. Again, *Almadir* ſaith, unleſs the fire doth heat our Sun with its moiſture, by the dung of the mountain, in or with a temperate aſcending, we ſhall not be partakers either of the white or the red Stone. All theſe things do openly demonſtrate unto us, the Occult Fire of the Wiſe men. Briefly, this is the matter of our Fire, *viz.* that it be kindled by the quiet Spirit of the ſenſible Fire, the which drives upwards (even as the heated Chaos)

os) directly oppoſite [or under] and above our Philoſophick matter, which heat glowing above, or below our Veſſel, doth after the manner of a perfect generation, conſtantly urge or preſs onwards temperatly and without intermiſſion: Thus I.

Chap. XX.

Of the ferment and Weights of the Philoſophers.

THE Philoſophers have very much laboured in the Art of Ferments and Fermentations, the which [art] ſeems to be the chiefeſt of [all] others; concerning which alſo, ſome have made a Vow to GOD and to the Philoſophers, that they will never manifeſt the *Arcanum* of that thing either by ſimilitudes or parables. Whereas notwithſtanding, *Hermes* the Father of all the Philoſophers in the Book of his 7. Treatiſes doth moſt clearly lay open the Ferments, ſaying, that it conſiſts of nothing elſe but its own paſte, and more largely [ſaith] that the Ferment

ment whitens the Confection, and hinders aduſtion; and doth wholly keep back and retard the Flux of the Tincture, doth comfort bodies, and encreaſe union. Alſo he ſaith, that this is the Key, and the end of the Work; concluding that the Ferment is nothing elſe but the paſte, as [the Ferment] of *Sol* is nothing elſe but *Sol*, and of ☽ 'tis nothing elſe but *Luna*; others affirm that the Ferment is the Soul, the which if it be not rightly prepared according to the Magiſtery, it will effect nothing. Some Zealots, or zealous men of this Art do ſeek the Art in common Sulphur, Arſenick, Tutia, Orpment, Vitriol, &c. but in vain, becauſe the ſubſtance which is ſought after is the ſame with that from which it muſt be drawn forth: Tis therefore to be noted, that the Fermentations thereof [and of that kind] do not ſucceed as theſe Zealots would have it, but (as appears by the thing ſpoken of above) only in natural ſucceſſes [or progreſs.] But now at laſt to come to the weight, 'tis to be obſerved in a twofold manner; the firſt is natural, but the other is artificial: The natural obtains its effect in the earth, by nature and concordancy. Of the which *Arnoldus*

noldus ſpeaks: If there be more or leſs earth added, then nature endures or can bear, then the ſoul is choaked, and no fruit perceived thence-from, nor fixation: The ſame thing is to be conſidered of as to the water, *viz.* If more or leſs thereof be taken, then 'twill bring as inconvenient a loſs; for the ſuperfluity thereof will render the matter beyond meaſure moiſt, and the defect thereof will render it dryer and harder then is juſt. If there be too much ayr, then is there an impreſs of too much tincture; if too little, then the body becomes pallid: Likewiſe if the fire be too vehement, the matter is burnt up; if too remiſs it hath not the power of drying up, nor of diſſolving, nor of heating the other Elements; in theſe things doth the Elemental weight conſiſt. But the Artificial [weight] is moſt occult; for it is ſhut up inthe Magical Art of Ponderation [or weights:] Now the Philoſophers ſay, that between the Spirit, Soul, and Body, the weight conſiſts of Sulphur, as the Guider of the work; for the ſoul doth greatly deſire Sulphur, and doth neceſſarily obſerve [it] by reaſon of [or in relation unto] the weight. Underſtand it thus;

thus; our matter is united to a red fixt Sulphur, to which [Sulphur] a third part of the Regiment or Governance is committed, even unto the ultimate degree, that it may perfect [even] to infinity the operation of the ſtone, and may therewith perſiſt or abide, together with its fire, and may conſiſt of a weight equal with the matter it ſelf, in all and through all, without the variation of any degree of permutation or change. Therefore after that the matter is fitted, and mixed in its proportionable weight, 'tis to be excellently well ſhut with its Seal, in the Philoſophers Veſſel, and be committed to the ſecret Fire, in the which the Philoſophical Sun will ariſe, and ſpring up, and will enlighten all things which expect its Light, and do with exceeding much hope deſire it. Thus in theſe few words we will conclude the Arcanum of the Stone, which is not maimed or lame in any one point, nor defective; for the which we give God immortal praiſes and thanks: Now wee'l unlock to you our Treaſure, which all the riches of the whole world is not able to buy.

The

The Treasure of Treasures, by Theophrastus Paracelsus.

NAture hath produced in the bowels of the earth one kind of Mineral, the which is wonderfull, and twofold; and this is to be found in sundry places of *Europe*. The best that ever came to my hand, and that was proved so by experience, of [or according to] the figure of the greater world, is in the East, of the Astrum of the Sphear of the Sun; the other doth consist in the Meridional [or Southern] Astrum; in its first budding forth, it is the Viscus [or gum] of the earth, produced [or brought forth] by its [own] Astrum into light; and is (in its first Coagulation

gulation) adorned with a redneſs; in it are included all the flowers and colours of the Minerals, of the which much hath been ſpoken by the Philoſophers: And as to what appertains to the cold and moiſt nature, it hath been (by a kind of compariſon) adapted [or ſuited] to water: But verily the perfect experimental knowledge thereof, hath hitherto lain hidden from very many, yea almoſt all the Philoſophers that have (afore my time) hitherto ſhot their Arrows towards the Mark, and having uſed vain Attempts have moſt widely declined [and erred] from the true and compleat ſcope. They have thought that Mercury and Sulphur are the mother and father of all Mettals; but verily they have not remembred [or minded] the third: yea (which is more) there's none of theſe that could yet take [or get] that Net pertaining to [this] Fiſhing into [their] hands, becauſe [this net] is agreeable to [or reſembling] a true Water, the Mother of Mettals, the which [water] being ſeparated by a Spagyrical Artifice, lays open its Fiſhes, but ſuch Fiſhes, as neither the *Galenical* Fiſhing, nor *Avicens* broken and torn net can ever be able to catch or lay hold of. Should

I but demonſtrate to our Modern Phyſitians, even the bare name only of the Conjunction, Solution, and Coagulation, which Nature it ſelf in the beginning of the World hath laid open and demonſtrated in this its [own] created [Subject] a year would hardly ſuffice; no, nor all the Paper that can be got, would be enough to inſtruct or inform them: Verily, I ſay, that in this Mineral, [there are three ſubſtances to be had, as Mercury, Sulpur and a Mineral Water, of which [three] it is compoſed; and being ſeparated Spagyrically is diſſolved in its Own proper [and] not yet ripe Liquor, and is hidden as a Pear in its proper Tree. The hider of the Pear is the Tree, upon the which as the Stars and Nature do agree [and work] together, it gives forth green bows, and afterwards in *March* yields Buds, and manifeſteth Flowers, and ſo proceeds on even to the production of the fruit of the Pear; then at *Autumn* the fruits depart [or are ripe.] Not unlike hereto, is it to be conſidered of, as to the Minerals in the bowels of the earth, which are thruſt or brought forth by the *Aſtrum's* or Stars; the which thing thoſe *Alchymiſts* muſt chiefly conſider of, that breathe

breathe or pant after the Treaſure of Nature: The manner of which Artifice, as to its beginning, middle and end, I ſhall lay open in the following Treatiſe, and alſo its Water, Sulphur and Balſom. By the Solution of which three, and their Conjunction again into One, is the whole buſineſs of the thing finiſhed after this manner. Take the Mineral of Cinnatre, the which waſh and purge with a Celeſtial Water for three hours; then ſtrain it and diſſolve it in *Aq. Regis*, made of Vitriol, Salt-Peter and common Salt; Let it be abſtracted by an Alembick, be again poured on, and care taken by Cohovation, that the pure be ſeparated from the impure, as followeth beneath. Let it putrifie in Horſe-dung for a moneth, then afterwards let the Elements be ſeparated; and when they diſcover their Signs, let them be diſtilled by an Alembick in a fire of the firſt degree, whereby the water and the ayr do aſcend firſt, and then the fire, and that [is done] by the other degrees [of the Fire] the which may be diſcerned by an expert Operatour: In the bottom of the Veſſel remains the earth, in the which lyes hid [even] all that which many have ſought for, and but moſt few

few have found. This earth thou muſt ſhut up in a Reverberatory, and Artificially Calcine it, proceeding from the firſt to the fifth degree, and in each degree the ſpace of five hours; by this 'twill come to paſs that thou wilt have a Volatile Salt, exceeding ſubtle like an Alcool, and the Stable and conſtant Aſtrum of the Fire and the Earth, the which thou ſhalt ſeparate by the Elements of the water and the ayr which thou keptſt afore. Then put it in digeſtion of a B. M. for eight hours, and thou ſhalt ſee that which is hitherto unknown unto, and not at all conſidered by many *Alchymiſts*. Separate [them or it] according to thy experience artificially, and after a Spagyrical manner, the earth it ſelf will be rendred white in a wonderful manner, out of which the Tincture hath been extracted. Conjoyn the Element of the Fire with the Alcolizated Salt of the earth by digeſtion, and a Pellicanick Artifice, [then] that ſubſtance will yet again put [down] another Sediment, the which thou ſhalt ſeparate from the pure: Then at length take the Pellicanated Lyon which at the beginning was found out and obtained: [And] when thou ſeeſt the Tincture thereof, and the

the Element of the Fire above [or at top of] the water, ayr, and earth, ſeparate it by a Tritory or Separating-glaſs, and ſtrain the Sun thereof by inclination; for it is *Aurum potabile.* Moiſten it over with the ſweet Alcoole of Wine, and let it be again abſtracted until the Acuity and ſharpneſs of the *Aq. Reg.* be no more perceived: Separate this Oil of *Sol*, and put it in a Retort, cloſed with an Hermetical Seal for its elevation, that is, its exaltation, that it may be doubled in its degree: Take this Glaſs [thus] ſhut, and put it in a cold place, it will not be there diſſolved but will be Coagulated; this is to be repeated three times, by Solution and Coagulation. By this Artifice the Tincture of the Sun is perfected in its degree. Then at length take twice as much of this *Venus* (moſt highly prepared after a Spagyrical manner) to which pour the elements of the Water and Ayr which thou keptſt; diſſolve and putrifie it for a moneth as afore: And when 'tis come to its perfection, thou ſhalt ſee the ſign of the Elements, ſeparate the one from the other (for there will be an ocular appearance) *viz.* of the red ſecret from the white; This then thou ſhalt ſeparate

parate from the white, for it is the red Tincture, ſo potent, that it can tinge all white bodies into redneſs, or red [bodies] into whiteneſs, which is very wonderful; urge this Tincture by a Retort, thou ſhalt ſee a blackneſs to ariſe up, the which urge again by a Retort, and that ſo often untill it be white; Proſecute this thy work, neither deſpair in thy minde, becauſe of the very much labour. Rectifie it ſo often until you ſee the green Lyon true and clear, ponderous and heavy, which tingeth into perfect Gold: Do not deſiſt from the work which we have now mentioned, until thou haſt the ſigns [or marks] and ſeeſt the Lyon and Treaſure, not to be bought with [at] the the Treaſure of the Tenth Lion [or *Leo* the Tenth] the Pope of *Rome*. 'Tis well for him that hath found it, and knows how to apply it for Tincture. This is the true Balſom of the Celeſtial *Aſtrum*, or Stars, the which ſuffers not any body to go into putrefaction, nor doth it leave either Lepry, Gout, or Dropſie unexpelled, by (or in) the adminiſtration of one grain; if it ſhall be fermented with the Sulphur of *Sol*: O thou German *Charles*, Where's thy Treaſure? Where be

be thy Doctors and Phyſicians? Where are thy Boylers of *Lignum Guaicum*? who do purge only and make Laxative. What! Is thy Heaven thus provoked, & thy Stars [[thus] wandred from the right courſe, and thy ſtraight Line declined unto another way? What! are thine eyes tranſmuted into Glaſs and Carbuncle that they ſee thoſe things only which pertain to ornament, and to a ſuperficial Spectacle, diſdain and pride? Verily, if thy Doctors did but know, that their Prince, whom they call *Galen*, did live with the Infernal [Spirits] and that he wrote back from thence hither, whereby he might make evidently known to the whole world the deſerved Condemnation of himſelf, they would (out of meer aſtoniſhment) flap themſelves with the Foxes tail: Nor is *Avicen* to be otherwiſe thought of, but that he ſits in the Porch of Hell, with whom I have had ſome Diſputation and Controverſie about his *Aurum potabile*, Philoſophers Stone, and Triacle. O ye troop of Sophiſters, who plainly counterfeit the Medicinal Art, whereas tis born from God, and commited to Nature, and not to you ye moſt unworthy men; for ye do too too un-

worthily deſpiſe her. Look to it, O ye Cheaters of Mankinde, Ye who love the upper Seats, in the earth, whereupon ye alſo ſit: After my deceaſe ſhall my Diſciples ariſe, who ſhall lay you open ye Hypocrites, and bring you abroad to the Light, together with your moſt unclean Cooks; ye miſerably deceive your Princes and Chriſtian Potentates, and bring them to the grave by your Medicine: Wo be unto you at the laſt Judgement day. I hope that my Monarchy will triumph with the honour due unto me; not that I extoll my ſelf, but Nature her ſelf doth extoll me; for 'tis from her that I am born a Phyſitian; her I follow; ſhe knows me, and I her, becauſe I have ſeen the Light that is in her, and have approved [or made it good] in the Figure of the Microcoſm, and have found it ſo in her world, the which is true. But to return to what I began, I ſhall do enough for my Diſciples, on whom alſo I beſtow my Doctrine, & do much favour them, as long as they ſeek it in the light of nature, ſo that they do make experience, do get the knowledge of the Stars, and become Learned in Philoſophy; the nature of the water and every thing that I have written

will

will make apparent, and teach all things unto them.

Take therefore as much as thou wilt of the Liquor of the Minerals, of the Salt of the red earth two parts, of the Sulphur of *Sol* one part; let them be put in a Pelican, be diſſolved and Coagulated, and that the third time: By this way ſhalt thou have the tincture of the *Alchymiſts*, the weight of which is not at all to be deſcribed in this place, but in the book of tranſmutations: Whoſoever hath one ounce of the *Aſtrum* of the Sun, and ſhall project it upon ſome ounce of Gold, it ſhall tinge its own proper body. If he hath the *Aſtrum* of ♀, he ſhall likewiſe tinge the whole body of Common Mercury. If the *Aſtrum* of ♀, it ſhall in like manner tinge the whole body of *Venus* into the beſt Gold, and into the higheſt and durable perfection. The like is to be ſuppoſed of the Stars of the other Mettals, as ♄, ♃, ♂, &c. Out of [all] which alſo are the Tinctures to be extracted by the ſame reaſon or way, and which we ſhall not at all deſcribe here, becauſe they are to be had in the Book of the nature of things, and of the *Archidoxis*: In theſe few words, I have abundantly enough declared

clared to the true *Alchymiſt*, the firſt Ens of the Mettals aud Minerals of the Earth, together with the Tincture of the *Alchymiſts*: Nor is there [any Cauſe] why any Operator ſhould be deterred with the ſpace of nine moneths time, but let him proceed on without tedioufneſs in a Spagyrical way, by which he ſhall be able in the ſpace of fourty Alchymical days to fix, extract, exalt, putrifie, ferment, and Coagulate the Stone of the *Alchymiſts*, to the honour of God, and profit of his Neighbour.

To GOD alone be Praiſe, Honour and Glory for evermore, Amen.

The

THE WATER-STONE OF THE VVise Men.

Here have been ever since the beginning of the World in all Times [and Seasons] many and several men, and most experienced Philosophers, highly illuminated by GOD, and likewise [many] Gentiles have been found [at all times] most learned in worldly wisdom, who have most diligently considered of the nature and internal Vertues of the Creatures,

tures, and have thereupon endeavoured to learn [and know] them exactly: From [the conſideration of] all which they bent their ſtudy and made it their task, with much earneſtneſs and labour to ſearch out and enquire, if any thing could be found in natural things that had a poſſibility of conſerving the terrene or earthy body of man (afore deſtruction and mortality [came in]) in a perpetual life, and in a whole, or ſound, and proſperous ſtate: Now then by a ſingular Divine Influence, and by the light of Nature they ſaw and knew, that 'twas expedient and fitting that [this] ſingular, ſecret, and wonderfull thing be in this world, the which the Almighty God had appointed for the benefit of Mankinde, *viz.* that all ſuch things as (throughout the whole univerſe) were imperfect, maimed, and corrupted, might be again renewed by that ſingular ſecret *Arcanum*, and be again reſtored to their perfect fulneſs [and State.]

So then by this moſt diligent ſearch and inquiry of theirs they at length found and learned, that nothing at all was to be found in this world, that could free the earthy and corruptible body from death

death (the which was conſtituted and impoſed upon our firſt Parents, *Adam* and *Eve*, as a puniſhment, and never ſuffered it ſelf to be ſeparated from their offſpring [and children]) but only this one thing, the which being in it ſelf [not] corruptible Naturally is appointed by God for the benefit of man, to take away corruption, and to be capable of healing again all imperfect bodies; to purifie the old, and to prolong the ſhortneſs of life, as in [the time of] the Ancient Patriarchs.

Theſe wonderfull Secrets, the honeſt and skilfull Philoſophers did (with their greateſt ſtudy and diligence) ſo long ſearch for and inquire after, untill they found both them and the profitable uſe of them, by which they refreſht and preſerved themſelves all their life time.

This great and admirable myſterie all the ancient Patriarchs truly knew and poſſeſt, and (without doubt) it was at the beginning revealed and diſcovered by God himſelf to *Adam* the chiefeſt, or firſt father of the Fathers; and all the Patriarchs received it afterwards as by right of inheritance from *Adam* himſelf, and by the vertues thereof they obtained bo-

dily health, long life, and alſo ſtore of riches. Now, the aforeſaid Gentiles after that they had obtained that Divine and wonderful thing, they accompted it as a ſingular gift of God, and as the higheſt and moſt ſecret Art; and did likewiſe perceive that it was (according to Divine Providence) revealed but to a ſmall part of men, and that it is hid from the greateſt part of this World: On this account they (likewiſe) ſtudioully to their utmoſt kept it concealed in every Age.

But yet notwithſtanding, leſt it ſhould wholly vaniſh again, and be forgotten after their deceaſe, and being alſo deſirous of the propagation thereof to their Succeſſors, and that it might be preſerved in the time to come, they ſowed or planted it therefore in their Books, and by this means communicated, and left behinde them many moſt excellent inſtructions and teachings in their Writings to their moſt faithfull Diſciples, but yet notwithſtanding they ſo hid and weaved over as 'twere all their Art with ſuch Allegorical words, as that even to this day there are but a few to be found that can draw thencefrom a ſufficient and ſure foundation. Now they did thus, not in

a raſh mood, but for ſome weighty Reaſons, *viz.* that ſuch as ſeek for this wiſdom may invoke the Almighty (in whoſe hand all things are) the more ardently and readier for the obtaining thereof, and may (after that it is revealed unto them) aſcribe the honour and glory to GOD alone, and give him due thanks; and moreover [they writ thus] leſt the moſt noble Pearls ſhould be caſt before Swine. For were it made known to the wicked world, then (it being ſo full of avarice) nothing elſe would be deſired but this thing only, and then at length all labour and diligence would be neglected and a diſſolute and beaſt-like life would follow.

But albeit that the ſo oft ſpoken of Philoſophers have diſputed and diſcourſed diverſly and very much of that moſt excellent Art, and have hinted it (for the now ſaid reaſon) and pointed it out under various & ſundry names, and parables, and wonderfull ſtrange and ſophiſticate expreſſions: Yet nevertheleſs they do by all theſe borrowed ſayings unanimouſly and with one conſent diſcover and lead unto the One only end, and the One only matter, that doth appertain unto that

Art. But yet the Searchers out of that ſecret matter do moſt frequently wander and ſtray from that Art, and have thereby tranſgreſſed the bounds and limits: for, in all ages, and even to this very day have been found not only common men, but alſo many other excellent men, and in worldly wiſdom moſt expert, who pant (as 'twere) after that wiſdom, and ſuch as have beſtowed in the ſearch thereof not only great ſtudy and diligence, but much labour and coſt, and have much deſired the attainment thereof; and yet for all this, could never arrive thereto, much leſs be made partakers thereof: Yea rather, very many there have been who fiſhing with a golden hook, have frequently precipitated themſeves into irrecoverable loſſes, and have been at laſt neceſſitated to abſtain from any further ſearch after that wiſdom to their great reproach & deriſion. Now leſt any one ſhould doubt of the fundamental certainty of this Art, and haply accompt it (according to the manner and cuſtom of this wicked world) as a meer fiction, and falſity; I will therefore (ſetting aſide ſuch as are mentioned in the holy Scripture it ſelf) orderly reckon up, and deſcribe by name the authentick

thentick Philoſophers, together with their ſucceſſors, who truly knew that Art, had it, and were made partakers thereof, and theſe are, viz. *Hermes Triſmegiſt. Pythagoras, Benedictus Jeſu, Alexander* the great, *Plato, Theophraſt. Avicen, Galenus, Hippocrates, Lucianus, Longanus, Raſis, Archelaus, Rupeſciſſa*, the Author of the Greater *Roſearie, Marie* the Propheteſs, *Dionyſius, Zacharius, Haly, Morien, Calid, Conſtantius, Serapion, Albertus magnus, Eſtrod, Arnoldus de villa nova, Geber, Raymund Lully, Roger Bacon, Alanus, Thomas Aquinas, Marcellus Palingenius*, Some alſo as lived in our times, as *Bernard Treviſan, Baſil Valentine, Philippus Theophraſtus*, and many more. And likewiſe (without doubt) there are ſome who (even at this day) are (by the grace of God) partakers thereof, and do even to this day enjoy it with great ſilence. Whereas therefore the now reckoned up Philoſophers have truly written of that Supream Magiſterie, without any deceit, and have alſo learned their demonſtration out of the true foundation, and right fountain of nature, yet notwithſtanding there are (contrarily) many falſe Philoſophers and Deceivers, who falſly boaſt of the

the knowledge of that art, and do in like manner endeavour to teach [or Comment upon] that art, and do baſely and wickedly abuſe the writings of the aforeſaid Philoſophers, whereby to cover and hide their own deceit, and ſo caſt a miſt afore mens eyes, and thruſt [their conceptions] upon them at their pleaſure; And therefore it is neceſſarily expedient, that as well the deceived as the deceivers, do well conſider this following admonition.

Note, O Chymiſt! the form of the letter Π in the Greek alphabet, and what it points at; alſo tis elſewhere ſaid, [viz.] Remember this, Deceive no man under the pretence of right and truth; and beware, that thou cloſeſt not up the day with a mournful tone.

Likewiſe.

Truſt not that Chymiſt that ſhall diſtill thy money out of thy Cheſt; therefore be wary; and if thou wouldſt ſhun loſs & deriſion, then alſo ſhun ſuch wicked men; Follow ſuch only as are of a ſingle ingenuity, pious, modeſt and humble; it is praiſe-worthy to be able, and to enjoy what is good.

But now, tell me where to find ſuch?

You

You muſt enquire and ſearch for them, they are rare, and are very ſcarce this year [but thus may you know them] they excell the others both in weight, ſubſtance, and workmanſhip or labour.

Seeing therefore that there are to be in many places found many faithful and diligent Labourators and Diſciples of this ſecret Philoſophical art, who would willingly attain thereto in a way true and certain, and void of many doubtings [or ridles] but are (notwithſtanding) ſo diſturbed and involved in errour, by thoſe aforeſaid wicked men, and ſophiſticating cheaters, and by their barkings and pretences that are of no moment; inſomuch that many are in a doubt what to do, whether tis beſt for them to proceed on in the ſaid art, or to go back again: Therefore, I have intended to produce or publiſh, and explain a few true and rightly founded [diſcoveries] concerning that Art. And although I judge my ſelf very unworthy and ſufficiently rude [or ruſtical] to treat or write of ſo great a myſterie; Yet nevertheleſs, ſeeing that by the Grace of the moſt glorious great God I have made ſuch a progreſs, (that I may

may ſo ſpeak without vain-glory) as but few, yea many innumerable thouſands of men have not at all arrived unto; and beſides, that that talent which is moſt mercifully beſtowed by the omnipotent God, upon me an unworthy Tenant, may not lie wholly buried with me, I will therefore ſhew (as far forth as lawfully I may) from a faithful heart, a ſhort *Compendium* and *Declaration* of all that whole Art, to all the Lovers of the ſame; and alſo by what means that art is to be attained unto, and I will diſcover to thee the ſure infallible, yea the moſt certain and moſt right way; that ſo, haply the eyes of ſome may (by divine grace) be opened, and that they may be drawn from their afore-conceived falſe opinion, and be led into the right Path; and alſo that this divine miracle may be thereby ſo much the better revealed. But for the better and eaſier underſtanding, and remembring thereof, I will divide this Treatiſe into four Parts.

In the firſt Part, I'le ſhew the beginning, and the way of the entrance of that art, and how a man muſt prepare himſelf thereunto.

In the ſecond, ſhall be ſhewed (according

ing to a Philoſophical deſcription and inſtruction) how the matter of this Art is to be gotten and known; and moreover, the manner of the whole preparation, and the inſtitution of the regiment [thereof] ſhall be demonſtrated.

In the third, we ſhall ſpeak of the moſt plentiful profit and benefit of that Art; of the high and unſpeakable efficacy and vertue thereto given and attributed.

In the fourth Part, ſhall follow the Spiritual Allegory, the which may in all things be compared with this magiſtery, it being a true painted *Idea* of the true, celeſtial, everlaſting, bleſſed, moſt high Corner-ſtone, wherein ſhall be deſcribed briefly and plainly, (for I do not much mind many curious and beauteous circumſtances) the true and right golden Leadings (as 'twere) by the hand, thereunto appertaining.

THE

THE

Firſt Part,

Pſalm 25. v. 12.

Who is he that feareth the Lord? him ſhall he direct in the beſt way.

FIrſt of all, Every Godly Chymiſt that truly fears God, and is a Philoſopher of that Art, muſt (above all things) conſider, that this Art and *Arcanum*, is to be accounted, as not only the higheſt and greateſt, but likewiſe as an holy Art, (for the higheſt good

good and [ſtamp of the] moſt holy, celeſtial Omnipotent God, is imprinted therein, and painted thereon;) if therefore any one thinks to attain to that high and unſpeakable myſterie, let him know, that ſuch an Art is not in the power of man, but conſiſts in the moſt gracious will [and pleaſure] of God, and that it is not the Will or Deſire, but the meer Mercy of the Almighty that helps [man] thereunto: Tis very expedient therefore, that (above all things) thou beeſt Pious, and that thy heart be lifted up to him alone, and that thou askeſt that gift of him alone, by a true, moſt ardent, and undoubtful praying; for from him alone it is to be obtained, and by him alone is given.

If therefore the Omnipotent God (who is the moſt certain Searcher of all hearts) perceives and finds that thou haſt in thee a right and faithful mind, void of deceit; and that thy endeavours in the ſearch, and learning thereof, are for no other end but the praiſe and glory of God, then without all doubt, he will alſo (according to his promiſe) hear thee, and will ſo guide thee by his holy Spirit, that thou mayſt commodiouſly arrive, by

mediums,

mediums, to ſome beginning, of which verily thou never hadſt a thought, and ſhalt moreover thy ſelf perceive in thine own heart, how the moſt merciful God hath moſt graciouſly heard thy prayer, and will even (as 'twere) forthwith exhibit thee a revelation, and ſhew thee an happy entrance.

Then after this, proſtrate thy ſelf upon thy knees, and with an humble and a contrite heart, give unto him due thanks, praiſe, glory and honour, for the hearing of thy prayers; and withall, beg and entreate him, again and again, that he would vouchſafe alſo to propagate, by his holy Spirit, that grace he hath begun to ſhew thee, and which thou haſt perceived in thine heart; and that he would ſo guide thee, as rightly to uſe ſo high a myſterie, (if it be now perfectly revealed unto thee) and that thou mayſt ſo mannage it, that it may be wholly directed to the only glory and honour of his moſt holy bleſſed name, and to the benefit and ſuccour of thy needy neighbour.

Beſides, thou muſt conſider, and then duly adviſe with thy ſelf, that thou never revealeſt that myſterie to the wicked and unworthy one, (much leſs communicate it)

it) or make him a partaker thereof, for fear of the loſs of thine eternal health and happineſs. Briefly, do not at any rate abuſe it, but convert it (as we ſaid but now) to the glory of God only, and not to thine own proper praiſe. Furthermore, thou muſt likewiſe conſider, and believe that except thou doeſt thus, thou maiſt haply run much hazard in the running of thy race; and God will not leave thee unpuniſht; and then it would have been a thouſand times better for thee never to have known any thing thereof.

Theſe things being well weighed, and having (as 'twere) devoted thy ſelf to God therein, (who will not be mocked) & having prefixt to thy ſelf on this account a [good] ſcope and aim; then at length, firſt of all begin to learn, how the Triune God did from the beginning ordain an univerſal nature; [then learn] what that is, what it can do, and how it operates even to this very day after a certain manner in all things, inviſibly; and conſiſts in the alone will and pleaſure of God, and hath its aboad there, For without the true knowledge of nature, thou canſt hardly begin that work without raſhneſs

raſhneſs and danger; But the quality and property of nature is, *viz.* that it be one only, true, ſimple in its own perefect eſſence, and moreover that a certain occult Spirit be ſhut up and hid therein.

If therefore, now, thou wouldſt know her, then its behovefull that thou beeſt even as Nature her ſelf is, *viz.* true, ſimple, conſtant, patient, yea pious, and no waies hurtful unto thy neighbour; but briefly, ſuch an one muſt be a new and regenerated man.

If therefore thou knoweſt thy ſelf to be thus qualified, then nature will preſently ſuit it ſelf to nature, and there will neceſſarily follow to thee an evident unſpeakable benefit both of body and ſoul.

For the diligent Search and Speculation of that Art will be ſo very exceedingly profitable and aſſiſtant unto thee, that (provided thou rightly knoweſt the principles therein) they will (as it were violently) draw and lead thee to the knowledge of divine wonders, in ſo much that in compariſon of it, every temporal thing, and what is moſt highly valued by the world, will be eſteemed by thee as a

thing

thing of no price. But contrariwiſe, he that endeavours by riches to aſpire unto that Art, and labours to convert it to the pride and vanity of this world, let ſuch a one never perſwade himſelf that he ſhall ever attain his wiſhed end: And therefore let thy mind, and conſquently all thy cogitations be eſtranged from all earthly things, and be (as it were) created anew and given up to God alone; For, you muſt note this well, that theſe three, *viz.* the body, ſoul and ſpirit, are to be ſuitable and alike, and tis neceſſary that they operate together; for, if the heart and mind of man be not ſo regulated after the like manner, as the whole work is to be wrought, thou, [O man!] wilt alſo wholly err from the Art.

So therefore, maiſt thou in all things conform all thy actions ſuitable thereunto; for the Artiſt hath nothing elſe here to do but to Sow, Plant, and Water or Moiſten, but God alone gives the encreaſe: Therefore if God be againſt any one, to him alſo nature is an enemy; and contrarily, if God be a friend, then the heavens, the earth, and alſo all the elements are even conſtrained to come to

thy

thy help. If therefore thou exactly conſidereſt of this, and haſt ready to thy hands the knowledge of the true firſt matter (which we ſhall hereafter ſpeak of) then mayſt thou commodiouſly ſet about the manual operation, and make a beginning of thy labour; wherein likewiſe tis fitting that thou implore the grace and guidance of the Almighty in all thy purpoſes and actions; And then thy affairs will not only ſucceed proſperouſly, but will alſo obtain a true, happy, fortunate and deſired end.

The 11. of Eccleſiaſt. 18. *He that abideth in the fear of the Lord, and cleaveth to his word, waiting upon his duty;* [——] *nor black nor white moves him; He, eaſily ſhall make ſilver and gold out of copper and tin: And ſhall (by Gods help) do many more things: But eſpecially if* Jehovah *favours him, he may then well make Gold of Clay and dirt.*

THE

THE

Second Part.

The 28. of *Iſaiah*, v. 16.
Therefore thus ſaith the Lord, Behold I lay in Sion *a foundation ſtone, a tryed ſtone, a precious Corner-ſtone, that is well founded; He that hath it ſhall not be confounded.*

HE Philoſophers in their writings, could never ſufficiently praiſe this ſo-often ſpoken of, and moſt noble Art, [both] afore and after [its] perfection; nor could they by any the higheſt and moſt excellent titles worthily enough extoll it; There-

Therefore they have generally called it the Stone of the Philoſophers; the moſt antient, occult, unknown, natural, and incomprehenſible [Stone;] yea they have called it the celeſtial, bleſſed, holy and triune univerſal Stone of the wiſe men. But now, the cauſe why they termed it a ſtone, and why they compared it to a ſtone, is (amongſt other reaſons) chiefly this; when the matter thereof [doth] at the beginning [come] like a mineral out of the earth, it is truly a ſtone; and then [again] becauſe [this matter] is hard and dry, becauſe alſo tis beaten and ground [to duſt] like a ſtone, but eſpecially [the reaſon is this] if it be divided into the three parts (which nature her ſelf hath conjoyned) then is it neceſſary that it itſelf be again digeſted in all the ſame [parts] and made of the nature of a conſtant wax-like flowing ſtone.

But as to the great concernment and neceſſity of ſuch mens knowing the firſt, otherwiſe or rather, the ſecond matter of this ſecret Philoſophical Stone, that endeavour the attainment thereof, they, *viz.* the aforementioned Philoſophers, could not ſufficiently inculcate or too too much

much preſs them to underſtand a reaſon thereof, nor enough exhort them thereunto; the which matter is (notwithſtanding) one only thing, out of which only and alone this ſtone is neceſſarily to be prepared, without any peregrine addition, albeit it be called by a thouſand names; the quality, ſpecies, and property whereof they have wonderfully deſcribed, and have happily deſcribed it after a compendious way and manner as followeth, *viz.* That at the beginning tis conjoyned of three, and yet notwithſtanding is but only one; likewiſe it is procreated and made of one, two, three, four and five, and is alſo to be found in one and two, and is everywhere. They alſo call it the Catholick [or univerſal] *Magneſia*, or Sperm of the world, out of which all natural things have their original. Likewiſe, that it is of a wonderful and ſingular birth and ſpecies or ſhape, and that it hath an unknown and an unſearchable nature, and that therefore tis neither hot nor dry, like the earth, but is a certain perfect preparation of all the elements; that it is alſo of a certain incorruptible body, which cannot be touched by any element, and which may as to all

its properties, and in all [reſpects] be compared to the heaven which is above the four elements, and the four qualities, and as a *Q. E.* and what cannot be deſtroyed. Likewiſe [they have ſaid] that it is as to its external corporality, figure, form, and ſhape a ſtone, and yet notwithſtanding is no ſtone, becauſe it may be compared with the white Gum; they alſo call it the water of the Ocean, *Aqua vitæ*, yea a moſt pure and moſt bleſſed water; but yet notwithſtanding it is not the water of the clouds, or of any common fountain, but a thick, permanent, ſaline [or ſaltiſh] water, and (according to the divers conſiderations of ſome) a dry water, that moiſtens not the hands, or a certain pituitous [or phlegmy] water which ariſeth out of the ſaltiſh fatneſs of the earth; likewiſe they call it a twofold ☿ and Azoth, which is ſuſtained by the ſupremeſt or higheſt and loweſt vaſtneſs, [or] of the celeſtial and terreſtrial Globe; the which alſo is not conſumed in any fire; for it hath in it ſelf the univerſal and ſparkling fire of the Light of nature, and withall a certain celeſtial Spirit that penetrates all things, with which [qualities] it was animated

by God, at the beginning and (according to the ſaying of the antient Philoſophers) bleſſed with, and is by *Avicen* called the ſoul of the world, who ſaid, *viz.* Even as the ſoul is to be found in all the members of mans body, and doth there move it ſelf; ſo alſo is that ſpirit found to be and to move it ſelf in all elementary creatures, the which [ſpirit] is likewiſe the indiſſoluble conjunction of the body and ſoul, and conſequently a moſt pure and moſt noble eſſence, wherein even all myſteries lie hidden; tis alſo fully repleniſhed with wonderful efficacy and vertue. Moreover they aſcribe thereunto an infinite power and divine efficacy and vertue; for they ſay, that it is that Spirit of the Lord that filled the earth, and ſwim'd at the top of the waters: They call it alſo the Spirit of truth, which is hidden from the world, and ſuch as cannot be comprehended or obtained without the inſpiration of the holy Spirit, or the information of ſuch as know it; and yet notwithſtanding is in every thing and in every place to be found, [but] as to its potency [tis] in this only alone, and altogether [or wholly perfect. Briefly, [they ſay] that it is ſuch a ſpiritual ſub-

ſtance as is neither celeſtial nor infernal, but an aereal, pure and excellent body, which is poſited as a *medium* betwixt the higheſt and loweſt; tis likewiſe the moſt choice and moſt precious thing under the whole heaven; Contrariwiſe it is eſteemed by ſuch as underſtand not the thing, or are new beginners to learn it, for a moſt vile thing, and moſt abject or baſe as 'twere; yet notwithſtanding though many a wiſe man ſeek after it, there are but a few that find it; it is to be conſidered of [or be beheld] afar of, and is to be taken near at hand, and beſides, it is to be ſeen of all, yet is known but by a few, as is to be ſeen in this here-following verſe, *viz.*

This precious good, is divided into three, and yet is but one. Tis what the world cares not for, but diſeſteems it. It hath it in its ſight, carries it in its hands, yet is ignorant thereof; for it paſſeth away with a ſudden pace without being known. [*Yet*] *theſe treaſures are the chiefeſt; and he that knows the Art, the Expreſsions, and hath the* medium, *will be richer then any other.*

A

A Philoſophical Enigma.

IN which the firſt material ſubject of the Art of the wiſe men, (otherwiſe [called] the Phenix of the Philoſophers) being wholly divided, is to be triplicitly [or threefold wiſe] found.

The Enigma Philoſophical.

IF I tell thee of the three parts of every thing, thou haſt no cauſe to complain, for I tell thee the truth. Thou needeſt the three-leaved graſs; ſue to Jehovah by thy prayers. Seek for one in three, and thou ſhalt have one out of three. Tis called by a thouſand names; tis a body, ſoul and ſpirit; Is beautified with Salt, Sulphur and an heavy Mercurie. Truſt me, if thou underſtandeſt the three-leaved graſs, and knoweſt the Voice and Song, then art thou a wiſe Artiſt.

Another Enigma much more plain.

THere is one thing in this world, is everywhere to be found; and that as it were accidentally or caſually, without care; of a grayiſh and greeniſh colour, and of a wonderfull power. In this thing is both a white and red colour; It flows hither like a ſwift ſtream, and runs away like a river; It wets not, and is made of an heavy weight light. I could give it a thouſand names, but thouſands know it not: Tis common to be ſeen, but the Art of it is difficult; He that diſſolves it by a *medium*, and finiſheth it the third time, is a wiſe man, and rightly hath this noble ſubject.

Another

Another Enigma.

THE place of the birth of this ſtone is every where; its conception is in the deep, its birth in the earth, it finds life in the heavens; it dies in time, and then at length obtains everlaſting bleſſedneſs. If therefore any one hath ready at hand this thus-mentioned matter that is ſo vertuouſly endowed, (the which is partly celeſtial, and partly terreſtrial, and is at the beginning a right confuſion [or commixtion] or a certain mixt eſſence worthily ſo called, whoſe colour is not to be named [or, which hath no proper colour to be named by ———] and doth know it rightly and well (the which knowledge hath been accounted at all times by the Philoſophers for a principal member of this work) then muſt all ſuch things as are requiſite thereunto, and which are required in the preparation thereof, be with the greateſt ſtudy [and diligence] performed: But yet notwithſtanding, afore that the ſingular manual labour therewithall be undertook, tis very neceſſary that every pious Artiſt do again recall

to his mind with much diligence, the doctrine aforeſaid; and that withall he be faithfully admoniſhed not to infold (as 'twere) himſelf with that ſecret work, and that unſearchable Spirit (that lies hidden thereunder) except he ſhall firſt have diligently ſearched it in its profound qualities and proportion, and according to the requiſite conformity to nature: even as ſome of the Philoſophers do admoniſh us concerning that thing, and ſay, See thou haſt no commerce with this Spirit, except thou firſt haſt an exact knowledge and underſtanding thereof; For God is wonderful in his works, and his wiſdom is without number, and (as s aforeſaid) he will not ſuffer himſelf to be mocked. Verily, here might be ſome examples produced, *viz.* of many that have too too ſlightly infolded themſelves (as twere) [or intermedled] with this Art, and having adventured thereon, their ſucceſſes have been very bad, inſomuch that ſome have been found dead in the work it ſelf, or elſe moſt grievouſly wounded by ſome other unfortuate miſchance; for tis not a thing of ſuch a ſmall concernment as many dream and imagine, becauſe the Philoſophers compare

pare it to boies play, and womens work, and that they are able to do the ſame. The Philoſophers intention was otherwiſe then ſo; for they meant the following and ſucceſſive labour of this work; which is in it ſelf eaſie enough, and utterly [as twere] void of any great moment, and they accounted it as ſimple and eaſie to ſuch only as were ordained by God thereunto, and were endowed with the knowledge thereof: Beware therefore, beware I ſay, and take heed to thy ſelf that thou doſt not over-raſhly involve thy ſelf in danger, but much more rather begin thy purpoſed [work] with prayers poured out to God for divine help, (as we have at the beginning faithfully admoniſhed thee) and then ſhalt thou fear nothing at all, nor (haply) ſhalt thou be ſubject to any danger.

If therefore now thou haſt employed thy ſelf with much diligence in thy Oratory, and haſt the known matter at hand, then mayſt thou commodiouſly apply thy ſelf to a ſtudious diligence in thy Laboratory, and apply thereto a convenient Manual Labour, and ſo make a beginning.

Firſt of all therefore it is neceſſary that (above all things) you diſſolve that ſo oft ſpoken of firſt matter, or firſt *Ens*, which the Philoſophers likewiſe have called the higheſt good of nature; then is it to be purified from aquoſity [or its wateriſhneſs] and [its] terreſtreity (for it doth at firſt appear to ſuch as behold it an earthy, grave, heavy, groſs, pituitous, and (as it were a kinde of cloudy and) aqueous body) and its darkiſh, and groſs cloudy ſhadow wherewith it is ſhadowed, muſt be removed by thee, that ſo by this means its heart and inward ſoul that lies hidden therein, may [likewiſe and] next that [precedent purifying] be by a more ample ſublimation divided thereout of, and be reduced into a ſweet and pleaſant Eſſence. But now all this may be done by the great and exceſſent Catholick or Univerſal water, the which (by its moſt ſwift and as 'twere flying courſe and paſſing to and fro) doth moiſten and make fruitfull the whole circuit of the earth; and [is] indeed [done] ſo ſweetly, fairly, clearly, brightly, and ſplendidly, that the ſplendor thereof appears much fairer then Gold or Silver, or the brightneſs of the Carbuncle or Diamond, and is admirable

rable to behold; the which bleſſed water doth hold [or cover over] that ſaid matter conjoyned [with and] alſo incloſed therein: It [*viz.* the water] extracts the heart, ſoul, and ſpirit; then moreover it is to be diſtilled with its own proper Salt (the which [Salt] is implanted therein by the aforeſaid means [and] alſo in a peculiar way; and is (as to its internal colour) red or blood-like; but at its preparation, white, clear, bright, and tranſparent, or reſplendent, and is therefore called by the Philoſophers the Salt of wiſdom) and be congealed, that it may be again reduced into one only thing. And thus, by this thy proceſs thus far exerciſed and uſed (which is called the former Work) thou haſt [now] firſt of all ſeparated the pure from the impure, or thick and groſs, and from the rough [or auſtere] [part;] the which is [not] any more ſo rough [or auſtere] ſo grievous, ſo diſcourteous as 'twere, and inhumane, as it was at the beginning, but is moſt brightſom, and of a moſt ſavoury odour, and of an aereal kind [or nature] in ſo much that were it but freed from its *Ens* —— its evident and apparent, that it would of it ſelf (ſeeing that notwithſtaud-

ſtanding it is in it ſelf juſt [or right] and perfect) betake it ſelf [to the wing] and flie and vaniſh away. For which reaſon the Wiſe men do alſo call it a Mercurial water, or the ☿ of ☉; and alſo their [own] ☿: Now if you would uſe that ſubject in the aforementioned Species [or Form] for Medicine, without any further preparation [of the ſame] thou wilt reap but little help therefrom; but it would much rather (contrariwiſe) become a poyſon unto thee: And therefore if thou wouldſt enjoy that as a moſt plenteous rich gift and bleſſed profitableneſs and utility, then muſt thou make a further progreſs, and by other ſingular *mediums* attempt ſomething elſe.

But yet notwithſtanding tis neceſſary that thou beeſt admoniſhed to be very ſtudious and diligent, as to thy operation, in heedfully obſerving the way of nature, *viz.* how ſhe in ſucceſs [or length] of time, ſhews her ſelf in [her] operation, that by this means thou mayſt direct all this thy labour according to her [way.] So then if thou knoweſt that [thing,] then take of the aforeſaid prepared aqueous [or watery] matter twelve parts; and then again, afterwards

[Make

[Make] three diverſe [or diſtinct] parts of them; the two former parts of which thou muſt preſerve and keep very heedfully. [Then] again [add] in the firſt place to the former third part, a certain other material matter (the which is the body of Gold, being alſo a moſt elegant, highly gifted Creature by [the pleaſure of] God, (the which ſaid body is neereſt of kin to the firſt matter, and alſo is moſt gratefull and acceptable thereunto) [this I ſay] ſhalt thou place [and appoint] for the firſt Fermentation (computing one part to a twelfth) and ſhalt conjoyn it therewith; for both [the parts] being as 'twere the forme of the Spiritual prepared watery matter, [they I ſay] and this earthly body of *Sol*, muſt be conjoyned and reduced into one bodie.

But yet you are to note, that common Gold ſerves not for this affair, or buſineſs, but is to be adjudged as unfitting, and as it were dead; and although it be ſo dignified by the Omnipotent God, as that it is the moſt elegant and moſt precious of all the other Mettals; yet nevertheleſs, whileſt it lay in the Mines, it was [even there] impeaded [or hindred] in [its] grow-

growing on, in [or to] its perfection: Beſides its inward vertues, that is, its Sulphur and Soul, are much weakened by the daily uſing thereof, and then 'tis daily alſo mixed with unlawfull and unlike things, ſuch as have not a ſuitability or harmony therewith; is united with, and defiled by them, and is thereby daily rendred more and more unfit for this Work: Therefore make it thy chiefeſt ſtudy and care to provide thee of pure Gold, ſuch as hath in it ſelf a living Spirit, and ſuch as is not debilitated in its Sulphur (as we ſaid afore) nor falſifyed with any deceit, but is found to be wholly pure ([ſuch] as hath paſſed through ☿, or through the heaven & ſphear of ♄, & hath thereby purified it ſelf from all its defilements; for otherwiſe the other matter cannot (with its ſpirituality, vertue, and efficacy) enter thereinto: For this Work doth in all things require a pure body, nor can it ever endure or brook ought of impurity with, at, or about it ſelf.

If therefore now theſe [unequal or] unlike parts, *viz.* of the water, and of the Gold (for they are of very great unlikeneſs both as to Quantity as well as Quality; for the firſt [of them] when

'tis

'tis prepared, is light, thin, ſubtle, and ſoft; but the other is very heavy, firm, and hard) [when theſe therefore] are conjoyned in the Solutory Veſſel [or Diſh] and are reduced as it were into a dry Liquor or Amalgama, then leave them at firſt for ſix or ſeven days in a luke warm heat, that it may only have a kinde of ſmall warmth: Then again, take out one Part of the three former [aforeſaid] parts of the water, and put it in a round Glaſs Veſſel (like to a Phial or Egg) as was never uſed, put the temperate liquor into the midſt thereof; and then again leave it ſo for ſix or ſeven days, and the body of ☉ is diſſolved by the water, by little and little: This being done, here begins the Conjunction of theſe two, and there is ſuch a ſweet and dainty entrance of the one into th'other, and ſuch a mixtion, as is like to Ice in warm water: And therefore the Philoſophers have diverſly deſcribed it, and have compared it to a Bridegroom and his Bride (as Solomon in his *Canticles* [hath done.]) [NOW] when this is done, then add likewiſe the firſt reſerved third part unto the others; but yet do not put it in all at one time, or in one day, but at ſeven divers turns; for elſe

elſe the body that you have put in will be rendred over moiſt, and being at length drowned would be wholly corrupted or deſtroyed.

For even as no ſeed when 'tis at firſt caſt into the earth, can (if it hath over much water, rain, or moiſture) thrive and bring forth fruits, but (as for inſtance the Husband mans Corn) is drowned and choaked; even ſo may the Compariſon hold with this ſame thing: [But now] having in like ſort done this, then Seal up your Glaſs, or little Glaſs Veſſel moſt diligently, or elſe Conglutinate [or Lute it up] leſt haply the Compoſition, you put therein be rob'd of its odour, and leſt it flie away. Then moreover put on your Alembick [or] [over] and ſub-miniſter [or put thereunder] a Fire of one [or the firſt] degree; let it be gentle, continual, aereal, and vaporous, the heat whereof is to be compared with [or to imitate] the heat of an Hen, ſitting upon her Eggs.

Note.

Note.

THE Philoſophers have delivered various Writings concerning the vaporous Fire, the which they call the Fire of Wiſdom, and withall (amongſt other ſayings) do affirm, that it is not an Elemental and Material [Fire] but an Eſſential or preternatural Fire, the which is alſo properly called a Divine Fire, that is, the water of ☿, which is to be incited [and ſtirred up] with the Common-fires help, and by Art; at the beginning you muſt gently digeſt and concoct it; and muſt be moſt eſpecially careful and diligent, that nothing thereof ſublime up, or (to uſe the Parabolical Philoſophick expreſſions) that the Wife doth not rule over the Man, nor the man abuſe his Authority over his Rib [or Wife] &c. and then it doth of its own ſelf perfect its proceſs in a continual order, without any other labour thereto belonging, ſave only the care and adminiſtration of the fire; *viz.* that firſt of all the terrene body of the ☉ [here] added, is to be wholly diſſolved, ground, deſtroyed and putrified,

fied, and ſo conſequently be ſpoiled [or deveſted] of all the vertues and power that it hath (for verily at firſt it brings forth a darkiſh colour, and then afterwards a perfectly black dark colour; and is therefore by the Philoſophers called the head of the Crow, and is uſually done in fourty days time) and ſo furthermore in them, the ſoul thereof is likewiſe put off [or looſned] from it, [and] is carryed up aloft, and is wholly and altogether ſeparated, where (for ſome ſpace of time) it ſticks withour any vertues [and the body is juſt] like to dead aſhes in the bottom of the glaſs. But the true time and ſpace being over, if your Fire be encreaſed one degree more, and it be digeſted without weariſomneſs [or ceaſing] it doth then again let down it ſelf by little and little, and drop by drop, and imbibes, moiſtens, gives to drink, and doth ſo conſerve the body that it be not at all combuſt, nor pine or wither away. Then again it lifts up it ſelf upwards [and aloft;] then again preſently it lets it ſelf down, and thus it will do (perhaps) the ſeventh time; and then again the fire is to be made one degree ſtronger; but yet not for this intent to have thee make haſte

haſte with thy Work; for verily the mediocrity and Regiment of the Fire is to be moſt carefully and diligently adminiſtred; for in it is placed very exceeding much. But now in the interim there will appear various ſigns and colours in the Glaſs or Veſſel, the which [colours] are to be eſpecially obſerved, and well noted; for, (according to them) is your direction to be taken [and framed.] So then having ſeen an orderly ſucceſſion of them 'tis a good teſtimony that a moſt happy event will follow.

Firſt of all there ſhew themſelves granes like the eyes of Fiſhes, then [appears] a Circle about that matter, the which is as it were red; then ſhortly after whitiſh; [then] moreover it becomes green and yellow, like the Peacocks tail, [then] afterwards moſt white, and then red and ſhining, [then] after a certain time when a greater Fire is adminiſtred, and the extream [or laſt] heat given [thereto] the Soul and the Spirit is again perfectly united with its own body lying in the bottom, into a certain diſſoluble, and indiſſoluble Eſſence; the which Union and Conjunction then (becauſe of the unſpeakable admiration thereof)

thereof,) cannot be ſeen and conſidered of without fear and trembling; and then is ſeen and beheld the new raiſed up body, living, perfect and glorified, the which hath in it ſelf a moſt elegant redneſs, of a purple colour, and like a Crimſon or Scarlet dye, the tincture of which doth alſo tranſmute, tinge, and heal all the imperfect bodies; of which we ſhall ſpeak more hereafter.

The Work therefore being happily brought to an end (by the help and aſſiſtance of the moſt great and bleſſed God; and the Phœnix of the Wiſe men being beheld) then upon thy bended knees, and with a devout heart give thanks to the Omnipotent GOD (who hath been the chief Guider of all this whole Work for thoſe his eſpecial benefits that he hath vouchſafed thee ſo graciouſly: And then further, ſee that thou manageſt it well, to his praiſe and glory, and for the benefit of the needy Members, and do not abuſe it. See therefore thou haſt in theſe [words] the true information of the whole Proceſs, whereby this noble Art, & high Work, and Philoſophers Stone, like as the Philoſophical Egg, may be opened, prepared and finiſhed.

For

For a Concluſion (for tis no ways expedient ſlightly to ſlip this over) [obſerve] that if haply any miſchance or errour, or any miſapprehenſion (which may eaſily happen, and ſo vehemently impede the perfection) ſhould be committed, or intervene, then muſt a ſeaſonable remedy be ſought after, and the evil [or errour] muſt be remedied. If therefore you perceive (in the firſt place) that before diſſolution and liquefaction, any thing ſublimes it ſelf up, and aſcends; or if there ſwim at top of the matter a red oil as 'twere (which is a very evil teſtimony)

And Secondly, If it begins to become red, either together with, or before [the white] or if after the whiteneſs it be red afore its time:

Or Thirdly, If it will not, in the end, give it ſelf forth [as 'twere] or not ſuffer it ſelf to be rightly Coagulated:

Or Fourthly, if the matter be ſo changed and inverted by the greatneſs of the heat, that it will not (when 'tis taken out) preſently melt upon a red hot Iron, like to Wax, and tinge and paint [or colour] the Iron; and if (afterwards)

it

it be found not abiding the firie tryal : All theſe things (I ſay) are remarkable ſigns, by the which it may be gathered, That this work is not rightly ordained and inſtituted, but that it hath been neglected through want of diligence and care.

All which defects (notwithſtanding) and all theſe erroneous waies, if not too too ſtrong and powerful, and if in time lookt unto, may be eaſily met withal, and may be well corrected and reſtored : But the higheſt diligence of dealing here with them is requiſite, and conſequently artificial manual apprehenſions [or operations] and ordinary, [or orderly] *mediums* which are neceſſarily to be known to a skilfull and experienced Artiſt.

But yet notwithſtanding, for the ſake of the Tyroes, or young beginners, that are Lovers of this Art, and diſciples thereof, (for their ſake) I ſay, I will orderly recite thoſe *mediums* very briefly ; as for example, if it chance to happen that one or more of thoſe aforeſaid errours ſhould come to paſs, then muſt you again take out of the glaſs the whole compoſition that you did put in, and again diſſolve it, and imbibe it with the aforeſaid water of

☿ (which the Philoſophers alſo call *Lac Virginis*, or the firſt matter, [alſo] the milk, the blood and the ſweat thereof; alſo an indeſtructible fountain, or *Aqua vitæ*, the which notwithſtanding contains in it ſelf the greateſt venom) and moiſten it, and [ſo] render it efficacious, and then again, [digeſt and] boyl it ſo long until there ſublimes nothing up nor aſcends aloft any more; or [until] the congelation and fixation doth rightly and perfectly ſhew it ſelf in the ſaid work, according to what is afore mentioned; As for its following fermentation and multiplication, we ſhall ſpeak more thereof in the third part [where we treat] of the utility and profit thereof. Beſides, as to the time thereto requiſite, as to the time of diſpatching each Act [or Scene] here ſhould be ſomewhat ſpoken a little more largely, but yet as to this there can be no certain bounds preſcribed, [or ſet time mentioned] for thoſe aforeſaid Philoſophers are of different opinions, as may evidently be ſeen in their writings; for alwaies ſome have obtained their end afore other ſome. But we have formerly admoniſhed and told you, that nature is to be well obſerved in

all

all things (even as it repreſents it ſelf in all things.) The which if any one doth do, and diligently obſerve that [I have ſaid] and doth likewiſe in every thing obſerve a right *medium*, he may the ſooner be able with ſuch a work [or proceeding] to arrive to the perfection. But I do exhort and withall inform thee, as to this thing, that as to the entrance upon or beginning the former or latter labour, thou doeſt not exceed or outſtrip as 'twere, in thy calculation, this character X [its] middle or point, but divide it juſtly; and then moreover, with the half part of this character, (that is V) muſt you go backwards [or retrograde] in the compoſition of this work. The which being done, then afterwards if thou joyntly recollecteſt [or uniteſt] it again, and rightly numbereſt up XX [being] the part [or product] thereof; in that number or time, (if no farther obſtacle intercede) mayſt thou attain to the end of thy work. Be therefore content with ſuch a time [or calculation;] for if thou coveteſt the finding out a ſomewhat nearer end, tis raſhly done of thee, and preſently ſucceeds an errour; for verily one onely hour may drive thee back

back an whole moneth, whereas about ſuch a time (as I have hinted) thy progreſs may lead thee to hit the mark: But note well, that thou doſt not too too cloſely [or niggardly as 'twere] contract [this] calculation; Or (as I informed thee but now) at all exceed it; for ſhouldſt thou do ſo, thou wouldſt have an abortive; For verily, many by their [as 'twere] abreviating haſtineſs and unskilfulneſs, do, inſtead of their hoped for *Elixir*, obtain and get a certain *Nixir*. And whereas in this thing much of concernment is placed as to this Magicall Science, I was the rather willing thus briefly to deſcribe it to the ſons of wiſdom, that they may conſider and judge thereof more deeply.

An Enigma.

THere are ſeven Cities, and ſeven mettals, ſo counted.

There are ſeven daies, and a ſeventh number.

Seven Letters, and ſeven Words in order.

There are ſeven ſeaſons, and ſo many places.

Seven Hearbs, ſeven Arts, and ſeven little ſtones.

Divide ſeven with three, with [much] warineſs.

Let be no coveting to precipitate the half [or raſhly to ſhorten the time.]

Briefly, all things do quietly reſt and prevail in this number.

The

The proceſs of the whole work is here briefly declared.

The firſt or former Labour.

DIſſolve the matter, and alſo Putrifie it:

Afterwards let it be diſtilled, and then Coagulate it.

The ſecond or Latter Labour.

CONjoyn two things; Putrifie them, then blacken them:

Digeſt them till it become whitened by thy Art.

Then at length rubifie it to the higheſt; Coagulation is a thing Profitable to this Art; This done, fix it, and thou ſhalt be a great man.

And if thou ſhalt (after all theſe things) ferment this, thou haſt luckily finiſhed the whole work of the Art, Circularly.

Then haſt thou ſolemnly atchieved ſuch a noble portion as will (ſuddainly) multiply for thee a thouſand-fold riches.

Or thus, more briefly.

SEek three in one, and again ſeek one in three.

Diſſolve, and conclude [or congeal,] and thou ſhalt be ſure of the Art.

An Enigma, wherein alſo the Proceſs is deſcribed.

THe Spirit it ſelf is given to the body for a time [or in time] and that refreſhing [or cheering] Spirit waſheth the ſoul by Art.

That Spirit ſuddenly draws [or marries] the ſoul to it ſelf, and then nothing can diſ-joyn or ſeparate it from it ſelf.

Then do they conſiſt of three, and yet abide in one ſeat, until the body be diſſolved, ([which is] a noble work), and doth

doth putrifie and die, and ſepraate from them.

But [then] (after ſome time) the ſpirit and the ſoul do come together in the extream [or utmoſt and laſt] heat; and each poſſeſſeth its proper ſeat with conſtancy.

Then an intire ſound ſtate and perfection is at hand.

And the work is made renowned, and attended on with great joy.

Proverbs 23.

My Son, give me thy heart, and let my waies be delightful to thine eyes.

THE

Third Part,

Eccleſ. 43. v. 31, 32, 33.

Who can magnifie him as he is, and tell us how high he is? We ſee but the leaſt of his works, and much greater things are hid from us, for the Lord made all that is, and makes them known to ſuch as fear the Lord.

AS to this ſo oft-ſpoken of higheſt Art, or profoundly comprehenſible Philoſophers-ſtone, (provided it be brought to the deſired end;) The Philoſophers could never ſufficiently write enough, nor worthily enough

enough proclaim and celebrace its praiſe, vertue, efficacy and unſpeakable benefit; for firſt of all, they eſteemed it as the higheſt and greateſt felicity in this earth, without the which none can arrive to perfection in this world; for *Morien* ſaith, he that hath this ſtone, hath every thing, nor needeth any other help; for there is in it all temporal felicity, bodily health, and all fortune [or] wealth and riches.

Moreover they have ſo commended that ſame ſtone [unto us] becauſe the ſpirit and efficacy thereof (which lies therein hidden) is the ſpirit of the *Q. Eſſ.* which [ſpirit] is under the circle of the Lunar brightneſs, yea [they have called it] the ſupporter of the heaven, and the mover of the Sea; and beſides, [have ſaid] that it is a choſen or choice ſpirit above all the other ſpirits; that it is a moſt ſubtile, a moſt noble, and a moſt pure ſpirit; the which, all the other Spirits are obedient unto as to their King: and which (likewiſe) confers upon men all health and proſperity; heals all diſeaſes, beſtows upon the pious, temporal honour and long life; but as for the evil ones who miſuſe it, it ſubjects them to eternal Puniſhment.

Now in all thoſe [aforeſaid] things, tis found to be proved [or experienced] perfect and infallible. Upon which account, *Hermes* and *Ariſtotle* call it, *viz.* true without lies, certain, yea of all the moſt certain, the ſecret of all ſecrets, of a divine efficacy, concealed and hid from fools. Briefly, they have termed it the very utmoſt and chiefeſt thing that can be ſeen under heaven, and the wonderful epilogue and concluſion of all Philoſophical operations: Therefore ſome pious Philoſophers are wholly of the opinion, that it was revealed from above to our firſt Parent, the firſt man *Adam*, and that it was ſought for with a ſingular deſire by all the holy Patriarcks: For 'tis ſaid, that *Noah* the framer of the Ark, and *Moſes* that made the Tabernacle and the Golden Veſſels therein, and likewiſe *Solomon* that to the glory of God finiſht the Temple, and many other curious works and ornaments of all kinds, and did many other mighty great acts, did from thence obtain their long life and great riches. Even (in like manner) the Philoſophers will acknowledge the ſame, that (*viz.*) by it they found out the ſeven Liberal Sciences, and Arts, and that from thence they had

had their ſuſtentation (or ſupply): furthermore, God beſtowed this upon them (for their benefit and comfort) that ſo they might not (through poverty) hap to be impeded [or hindred] in their ſtudies and ſearch after wiſdom; and alſo, that they might not be neceſſitated to flatter with the rich and wicked ones of this world for the ſake of money, and to reveal their ſecret Arcanaes unto them; and ſo be deſpiſed and mocked, (together with their wiſdom) becauſe of their beggerlineſs.

Moreover, they have even yet other great and hidden myſteries of divine wonders, and from thence alſo knew and learned the great riches of that glory, [or his glory.] And therein their hearts have been ſo ſtirred up and inflamed by God, that they have been led and guided on to a further knowledge of him: For they ſought not (by that treaſure) after great riches, and worldly temporal voluptuouſneſs and pride, but rather conceived much pleaſure, and [took] their [delight] rejoycing at the miraculous ſeeing and knowing the creatures; the which moſt excellent workmanſhip, and creatures of the omnipotent God they did

verily far otherwiſe conſider of and behold, then (the more's the pitty) is wont at preſent to be done by the world at this day, who look upon them but little otherwiſe then as heifers or calves do; and do (moreover) ſeek after and covet the Learning of this moſt noble Art for Avarice, Luxury, Pride, and Temporal honour and pleaſure, and do herein (in ſuch intentions and thoughts) widely err from the true ſcope; for God doth not communicate ſuch gifts to the wicked ones, and to the contemners of his Word, but to the godly only, ſuch as lead an honeſt and quiet life in this evil and unclean world, and do honeſtly ſuſtain themſelves, and reach forth their helping hands to their needy neighbours. According to the verſes of the Poet, *viz.*

God gives the Art to th' honeſt men alone,
Which all the worlds Gold cannot procure;
Tis not fit that the vulgar know it, for its Wickedneſs; It doth in vain therefore ſeek for this ſtone:
He that in ſecret poſſeſſeth it, reſides in any place he liſts,

And

And fears neither miſchance nor evil.
Few are there to be found to whom are given theſe ſacred gifts.
Tis in Gods hands, and he beſtows it on whom he pleaſeth.

And although there are various writings publiſhed by others concerning the operation, vertue, and utility of this Art, *viz.* how this Stone being prepared and made more then perfect, is the higheſt of all Medicines, wherewith not only all diſeaſes, as the Gout and Leapry, are cured; but alſo being uſed by ſuch as are decrepid, it makes them to become young again, and reſtores unto them their loſt ſtrength and former vigour; and doth refreſh and revive again ſuch as are half dead: yet nevertheleſs I ſhall omit to ſpeak of that in this place, and in this my Treatiſe, becauſe I am no Phyſitian, that ſo (by ſuch an high extolling and commendation thereof) I may not ſeem to preſcribe any thing here to their faculty or Profeſſion: But whoever (by the grace of God) hath it, and knows how to uſe it commodiouſly, to him I ſay who enjoys it, I ſhall remit [or ſend] to his home, both reſpect and glory: As to the other

other qualities and profitable Uſe, ſuch as daily experience doth ſubject to the ſight (part of which I my ſelf have through the Divine grace been made a partaker of) I ſhall here add a few things.

Firſt of all: As to what belongs to the knowledge of God, as alſo thoſe miracles of nature which have been manifeſted by the benefit of that Art, I cannot ſufficiently enough deſcribe or declare it, according to its ſupream dignity. For in this a man ſhall be able moſt elegantly to ſee, as if 'twere painted in a glaſs, the Image of the moſt holy Trinity, in one Divine indiſſoluble Eſſence, and how it differs, and is (notwithſtanding) but one only God; and withall in the ſecond perſon of the Deity, as concerning his Aſſumption of Humane Fleſh, his Nativity, Paſſion, Death, and Reſurrection. Likewiſe in his exaltation, and that eternal happineſs merited by his death for us men, his Creatures. Moreover alſo, [may be ſeen] as to the Purification of Original Sin by obtained *mediums*, without which the Counſels and Actions of all men, and all their Works are in vain and nothing [worth.] Briefly, all the Articles of the Chriſtian Faith, and the whole

whole proceſs that a man muſt neceſſarily paſs, through various ſtreights and tribulations, untill he (at length) doth again arrive or riſe up to a new Life, is likewiſe neatly repreſented hereby, concerning which we ſhall ſpeak more in the Fourth Part.

Secondly, As to what concerns the Corporal and Natural Utility that ariſeth from the having thereof; how by its Tincture it changeth all the imperfect Mettals into clear and pure gold: I ſhall here likewiſe for the ſatisfaction ſake of my promiſe, briefly Demonſtrate.

So therefore, for to bring now the ſaid Stone or Elixir to ſhew its efficacy, and moreover to cauſe it to ſerve for the now ſpoken of uſe, and to tinge, tis neceſſary that it be further Fermented, and augmented; otherwiſe there can hardly be obtained any profitable projection with its Tincture (by reaſon of its great ſubtilty) upon the other imperfect Mettals and bodies.

Therefore in the firſt place, take one part of the ſo oft ſpoken of Medicine, and to that one Part, add three other parts of the [ſame] weight, of the beſt and choiceſt Gold, that hath been well purged

purged and putrified by Antimony, and then afterwards reduced into as thin Leaves as poſſibly can be, put them together into a melting Pot, and place it in the Fire, that ſo the matter may melt and flow well; according as the preparation thereof is well known to every Artificer.

This done, the Compoſition thus put in, will be alſo tranſmuted into a pure and effectual Tincture, inſomuch that one part thereof will be capable of tranſmuting and tinging a thouſand parts of the ſimple Mettals into pure Gold.

But yet you muſt here note, that by how much neerer the Mettals are to the matter, and by how much the purer they are, ſo much the more eaſie is the admittance and reception, and the multiplication will alſo be the higher and more commodious; for whatſoever impurity or improperneſs is found to be in them, is ſeparated, and is wholly caſt away as the droſſy fece of the Mettals: Thus then may a tranſmutation be made with the imperfect Mettals, and with unſound or faulty precious Stones; and Cryſtal may be [alſo] ſo tinged therewith, that it may be well compared with the moſt noble and

and moſt precious Stones; and moreover there are many other things that may be done thereby, which are not at all to be revealed to the wicked world; But yet the aforementioned Philoſophers, and all ſuch true Chriſtians as at this day are endued, and gifted by the moſt great and bleſſed God, with this Art and Science, did accompt of thoſe and ſuch like other moſt excellent things of that kind, as the meaneſt and leaſt [excellency] in this Magiſtry; for verily thoſe [things] in compariſon of the moſt excellent knowledge of things Celeſtial, and being compared [I ſay] therewithall, was wholly accompted as a thing of nought, and diſeſteemed.

For verily, know of a truth, that he to whom the moſt High hath graciouſly vouchſafed to beſtow this Gift, doth eſteem of all the money and riches in this earth (in compariſon of the Celeſtial good) no better then of the dirt in the Streets; for his heart and all his deſire tends to this only, *viz.* that he may behold in a heavenly manner, and may alſo in reality enjoy that in life eternal, which he hath ſeen here figured out (as 'twere) in an earthly manner only; according to the

the teſtimony alſo of that wiſeſt of Kings, King *Solomon*, in his Book of Wiſdom, *chap.*5. where he ſaith, *I eſteemed wiſdom at a greater price then Kingdoms and principalities, it was dearer to me then riches; all gold in reſpect of her is as ſand, and ſilver as dirt before her.* Such therefore as ſeek after this Art for no other end, but for temporal honour, pleaſure, and the ſake of riches, are to be reckoned of as more fooliſh then Fools, for verily they will never attain it: notwithſtanding all their great coſts, labour and trouble, and their miſerably tormenting their hearts, minde, and all their cogitations. On which account the Philoſophers eſteemed of temporal riches (for the moſt baſe abuſe of them,) (not that in themſelves they be evil; for in *Gen.*2. they are highly commended by *Moſes*, and likewiſe in many other places of Scripture, as a precious thing, and a great gift of God) very diſdainfully, and as deſtructive, becauſe it is ſuch a thing, as inſtead of leading men to God, doth rather caſt a remora [and hindrance] upon men, from arriving to a right and true good, and doth convert likewiſe all that which is right in this world, into a perverſe confuſion: even

as

as that moſt famous *Marcellus Palingenius Stellatus* in his Poem, which he hath called the Zodiack of life, hath under the Sign of ♄ elegantly deſcribed it, and curiouſly pointed out deteſtable Covetouſneſs, to whom we ſhall at preſent refer the wel-minded Reader.

Out of which it may be ſeen and collected, how *viz.* That moſt excellent man as truly hath this Art (as is to be perceived and underſtood in his Zodiack of Nature) doth eſteem of thoſe temporal goods of gold and ſilver, as a thing of nought, and as a thing contemptible in reſpect of vertue.

And therefore they all preferred Wiſdom and the knowledge of heavenly things far before the earthy and fading things (as we adviſed afore) and had in all their life time, and conſequently in all their Actions, an eye to the event and end alone, that they might be able [or fit] to reap therefrom an immortal name and perpetual praiſe; the which even that moſt wiſe *Solomon* doth alſo teach in the ſixteenth chapter of his Proverbs, *ver.* 16. ſaying, *Entertain or accept wiſdom, for it is better then gold, and underſtanding is more precious then ſilver*: And alſo in Chap.

Chap. 22. he ſaith, *A good name, and* [*a good*] *report is more precious then great riches, and the Art* [*or knowledge*] *is better then gold or ſilver.* So alſo *Syrach's* Son that Wiſe man in [his] 24. chapter doth exhort men, ſaying, *See that thou retaineſt a good name, for its continuance is more certain then a thouſand treaſures of gold.* For theſe, and ſuch other kind of vertues, that flow forth from that Philoſophy of the Stone, the Philoſophers could never ſufficiently enough praiſe and celebrate that ſo oft named ſtone. And therefore their whole care and ſtudy, and all their Labour in their writings was for this end, that that Art might be further enlarged, wiſdom embraced, and the life rendred conformable thereunto. But all [their Writing] is, as to the unwiſe, obſcure, dark and hard to be underſtood, even as *Solomon* in his Proverbs, from the beginning thereof, even to *ch.*6. doth exceedingly complain of, and bewail, and doth to his utmoſt perſwade men to the following of that Wiſdom, and in the 3. *chap.* of *Eccleſiaſticus*: he ſaith thus, *My Son, be content with a low eſtate*; for better is it then all that which the world covets after: By how much the

the greater thou art, ſo much the more muſt thou humble thy ſelf, and then the Lord will bleſs thee; for the moſt High God doth do even great things by the humble.

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THE

Fourth Part,

Pſal.78. *and* Matth.13.35.

I will open my mouth in Parables, and utter things hidden from the beginning of the world.

WHen the Omnipotent GOD was minded to reveal by his Divine voice any hard and ſingular thing to Mankinde, of his wonderfull, high, and Celeſtial Myſteries, it pleaſed him to do it for the moſt part Parabolically, the which notable Parables

Parables in this earthly Life are daily obvious to our eyes, and are as 'twere painted out unto, and ſet before us; for examples ſake, when God (in *Geneſis* 3.) intended to ſhew to *Adam* in Paradiſe after his Fall, his puniſhment, *viz.* Mortality and Corporal death, it pleaſed him to ſignifie it in the following manner; that whereas the earth hath not by it ſelf any life at all; and whereas he was taken and framed out of the earth; therefore alſo muſt he be made like the earth again: So in the 15. and 23. chapter of *Geneſis*, when God would diſcover to *Abraham* the encreaſe of his Seed and Family, he bad him to behold the Stars in the Heaven, the Sand in the Sea, and the duſt of the earth, as a Type. Such like various, very pleaſant, and ſweet Typical Prefigurations God commanded his Prophets to propoſe and demonſtrate to his People Iſrael, when he would denounce [or declare] any ſingular thing unto them. This Chriſt himſelf likewiſe, who is the mouth & foundation of truth, did do in his Teſtament, and propoſed all things in Parables, that ſo his Doctrine might be the better underſtood; as for example, when he would hint unto us

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the higheſt happineſs, his Divine Word and Goſpel, then doth he uſe (for a type) the good and evil ſeed, or tares, which the enemy ſowed in the ground; likewiſe [he uſeth typically] the hidden treaſure, and pearl, the grain of wheat, the grain of muſtard-ſeed, leaven, *&c.* as in *Luke* 18. *Mat.* 13. & 23. *Luke* 19. & *Mat.* 20.

Moreover, when he prefigurates to us the Kingdom of heaven, he propoſeth to us the parable of the great Supper, and the wedding of the King; Even as alſo he compares the whole Chriſtian-Church, and the ſtate thereof, with a Vineyard, and a King requiring an account from his Servants. Likewiſe alſo he uſeth a ſimilitude of a noble Lord, who committed his goods to his ſervants; and of a loſt ſheep, and Ox, and of a loſt Son; and other ſuch like Parables.

See *Mat.* 18. *Luke* 16. *Mat.* 25. *Luke* 18. *Mark* 12. *Luke* 10.

Seeing therefore that ſuch like examples and ſimilitudes were ſolely and alone given for this end, that that which is Celeſtial, and conſequently difficult to comprehend by reaſon of humane frailty, might be the eaſier underſtood and better con-

conceived of by us; How much rather therefore [ſeemeth it expedient] that the eternal God ſhould propoſe unto us by ſome corporal figure, the higheſt good, [*viz.*] His Son and our Lord and Saviour Jeſus Chriſt, who by his obedience and merit, freed all mankind from eternal death, and reſtored the Kingdom of heaven [again unto them] For verily that moſt high myſterie of God Almighty, is moſt difficultly comprehended by mankind, *Epheſ.* 3. *Coloſ.* 1. *Eſay* 45. verſe 8. *Let the heavens ſend down dew, and the clouds rain* [*on the juſt*] *Let the earth open it ſelf and wax green, and bring forth a Saviour.* And although that this hath been ſignified unto us (in the Old Teſtament, and elſwhere in other types, as in the ſacrifice of *Iſaac*, in *Jacobs* Ladder, and in the ſelling and wonderful ſtate of *Joſeph*, and in the brazen Serpent, in *Sampſon*, *David* and *Jonas*, &c. Yet nevertheleſs, the Omnipotent God hath ſhewed [or taught] and clearly diſcovered to us men in the great Book of Nature, this high and Celeſtial good, by another certain wonderful and ſecret thing, and that very abundantly; that ſo we may be able to have likewiſe by this means [or

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on this account] even a certain corporeal, viſible, and apprehenſible *idea* of thoſe Celeſtial goods and benefits.

The which terreſtrial and corporeal thing, he himſelf hath ſo propoſed [or publiſhed] in his Word, where he ſpeaks thus by his Prophet *Iſaiah*, in *Ch.* 28. *viz. Behold I lay in* Sion *a Corner ſtone, a tryed and well-founded ſtone; he that believes makes not haſte.* Likewiſe alſo the Kingly Prophet *David* ſpeaks thus by the Spirit of God, in the 118. *Pſalm*, viz. *The ſtone which the builders refuſed, is become the Corner-ſtone.* This is the Lords doing, and is wonderful in our eyes; This prefiguration or repreſentation, alſo the now-ſpoken-of Corner-ſtone, Chriſt himſelf doth in *Mat.* 21. derive [or convert] unto himſelf, ſaying, Did you never read in the Scriptures, The ſtone which the builders refuſed is become the Corner-ſtone? this is the Lords doing, and is wonderful in our eyes; he that falls againſt it ſhall be broken; but he upon whom it ſhall fall, ſhall be ground to powder: This likewiſe Saint *Peter* in *Acts* 4. and in his Epiſtle; So alſo *Paul* in *Rom.* 9. doth repeat and deſcribe this in almoſt the ſelf-ſame words.

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Now all the chief Fathers and holy Patriarcks, as alſo all their ſucceſſors, illuminated by God, did (ever ſince the beginning of the world) expect (with great deſire) that proved, bleſſed and Celeſtial Stone, Jeſus Chriſt, *Luke* 10. v. 23, 24. and earneſtly endeavoured by their utmoſt and chiefeſt prayers, that it would pleaſe God to communicate unto them, (according to his promiſes) the beholding of Chriſt even in a bodily and viſible ſhape. *Rom.* 10. v. 12, 13. and therefore having rightly known and obtained him in the Spirit, they were then delighted with him all their life time, and conſequently did (in all dangers) even to the end of their lives, truſt upon that inviſible prop and ſupport.

But although that that heavenly and bleſſed ſtone was given by God to all mankind, without exceptions of rich or poor, and that without any merit, *viz.* freely, as *Mat.* 11. v. 6. yet nevertheleſs there have been but a very few in this world, even from the beginning to this very day, that could find it, and apprehend or comprehend it; but rather hath it been at all times hidden from the greateſt part of men, and hath alwaies

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been a grievous offence and ſcandal, or ſtumbling to them; as *Iſaiah* in the eighth Chapter propheſied thereof, ſaying, *It ſhall be a ſtone of offence, and a rock of ſtumbling.* Alſo, a pit and a gin where many ſhall ſtumble, fall and be broken, and took and enſnared. The which [heavenly ſtone] old Father *Simeon* ſaw in the Spirit, in *Luke* 2. v. 34. where he ſaith to *Mary* the Mother of that Celeſtial Corner-ſtone, *viz. Behold, behold this* [*ſtone*] *is ſet for the falling and riſing of many in* Iſrael, *and for a ſign which ſhall be ſpoken againſt.* The like doth S. *Paul* alſo teſtifie in *Rom.* 9. v. 32. ſaying, *They ſtumbled at the ſtumbling ſtone, and at the rock of offence, but he who believeth in him ſhall not be confounded.* So likewiſe Saint *Peter* in his firſt Epiſtle, Chap. 2. v. 7, 8 &c. This ſtone is precious to thoſe that believe; but to the unbelieving, a ſtone of offence, and of ſtumbling, and a rock of ſcandal, [even to them] which ſtumble at the Word, and believe not on him, into [or by] whom they are placed [or built up] *Eccleſ.* 43. So therefore, I ſhall now ſhew here fundamentally, how the now mentioned precious, bleſſed and heavenly ſtone, doth artificially [or harmoniouſly

monioufly] agree with this ſo-oft-mentioned terreſtrial, Corporeal, Philoſophical ſtone, I will ſhew both their deſcriptions, and the compariſon of the one with the other: Whereby it ſhall be known and ſeen (even invincibly) *viz.* how the terreſtrial Philoſophical ſtone may be accounted as a true type of the true, ſpiritual, and heavenly ſtone, Jeſus Chriſt, [and how] he is herein ſet before us, and diſcovered (as 'twere) in a viſible ſhape by God, even in a Corporeal manner.

Firſt of all therefore, Even as in the true knowledge of the firſt matter (1 *Cor.* ch. 2. v. 7. *but we ſpeak of hidden things*, &c.) of the aforeſaid terrene Philoſophical ſtone, (for this is to be accounted of as a principal member [or part] and [of] higheſt concealment [or ſecrecy]) tis very much behovefull for thoſe who [would] prepare it, (*Rom.* 11. v. 33. *Oh how profound*, &c.) and that endeavour thereby to obtain all that happineſs as is provided by God for us to eternity, and that are (withall) buſied [or ſeriouſly bent] on the knowledge of the eternal heavenly ſtone, (that is, of the true,

right, and living God, and Creator of heaven and earth, his indiſſoluble triune eſſence) (tis I ſay) needful that they do know further and more things, and therefore alſo, (as I have ſhewed above in the firſt part) the way of the entring upon it, and the univerſal nature, together with all its properties (without which that work will be but raſhly and in vain attempted) is to be above all other things well learned and known; for if a man covets to arrive to the higheſt good, then is it expedient that above all other things, he firſt learns rightly to know God, then himſelf, (*Acts* 17. *for in him we live*, &c.) for the learning to know God and ones ſelf (that is, to know what men we are, from whence we have our original, to what we were created, and how near a kin we are to God) is deſervedly to be accounted and eſteemed of as the higheſt wiſdom, without which 'twill be moſt difficult (yea impoſſible) for us to attain to the aforeſaid happineſs.

But now, as to how, and where ſuch a knowledge of that higheſt Celeſtial good is to be found, known or learned; (*Eccl.* 24. *I am every where*, &c.) you muſt know that

that it is and ought to be ſought after, even as the terreſtrial Philoſophick ſtone [is] the which [ſtone] is according to its deſcription, in one, and in two, which are to be everywhere found; tis in one only, and yet in two; to this may it be compared; the which is no other thing then the eternal Word of God, and the holy divine Scriptures of the Old and New Teſtament (as *Iſaiah* 8. *Yea to the Law*, &c.) in the which the right, celeſtial, fundamental Corner-ſtone is to be Only and Solely ſought for, and enquired after; even as alſo God the Father at that Glorification made in Mount *Tabor*, doth point with his finger (as twere) at this his own Word, when he ſaith, as in *Mark* 9 and *Luke* 9. *This is my beloved Son, hear him*, &c. Likewiſe even Chriſt himſelf, the very eſſential and eternal Word of God derives this to himſelf, (*Pſalm* 119.) In *John* 14. ſaying, *I am the way, the truth, and the life, none cometh unto the Father but by me*; [and therefore] to the holy divine Scripture, or infallible teſtimonie of the divine Word, (*Iſaiah* 34.) in *Iſaiah* 8. 'tis ſaid, *To the Law, and to the teſtimony*: And Chriſt himſelf that ſaid Corner-[ſtone] doth

in *John* 5. partly alſo require it, when he ſaith, *Search the Scriptures, for ye think to have life therein, and that is it which teſtifieth of me.* Therefore *David* alſo in *Pſal.* 119. hath a long time afore confeſſed this ſame thing, ſaying, *I delight O Lord in thy teſtimonies, for they are my Counſellors: Thy word O Lord is a Light to my feet: I delight more in the way of thy teſtimonies then in any riches:* Again, *I conſider thy waies, and walk in thy teſtimonies.*

(See *Geneſ.* 13. *Pſalm* 45. *Iſaiah* 9. 49. *Jerem.* 32. *John* 10. 14. *Rom.* 9. 1 *Cor.* 5.)

Moreover, as to where, and in what place of the holy Scripture, (*Eccleſ.* 24. *from the beginning of the world*, &c.) the firſt matter of this heavenly ſtone, or eſſence is founded and repaired [or placed] know, that it is in many places to and again fundamentally and expreſly demonſtrated and ſet before your eyes, but eſpecially in *Mich.* 5. 'tis written, *Whoſe going forth was from the beginning, and from eternity*; This ſelf ſame thing alſo the Corner-ſtone it ſelf doth alſo teſtifie, *John* 8. When the Jews askt him who he was, he anſwered, *Even the ſame that I ſaid unto you from the beginning*; And more-

moreover he thus tells the Jews, viz, *Verily, verily, I ſay unto you, afore* Abraham *was, I was.* By which teſtimonies it doth uncontroulably follow, that he had no beginning, but had his firſt *Ens* from all eternity, and that it will ſo remain without end to all eternity.

And although that that knowledge conſiſts nowhere but only in the word of God, *viz.* in the Old and New Teſtament; and may from it itſelf be gotten and obtained; yet nevertheleſs, I will declare to ſuch an one as ſeeks there-after, (2 *Tim.* 3. *And whereas thou from thy childhood*, &c.) that he muſt herein uſe the higheſt diligence; for whoſoever doth at the beginning err in that knowledge, or miſs the right ſubject, then is all the following labour that he beſtows thereon, vain, and fruitleſs. Therefore all [thoſe that ſeek after it] ought rightly to prove [or try] themſelves, and here rightly to learn in the ſeparation [as it were] of the word, the true Golden apprehenſion [thereof] and well and rightly to open the eyes (*viz.* of the mind and ſoul) and accutely [or diligently] to behold and know it by the

internal light, 1 *John* 5. the which God at the beginning enkindled in nature, and in our heart. Now he that endeavours to obtain that by the externality and corporality only (in a literal way) without the internal eye and divine light, ſuch an one may as ſoon take *Saul* for *Paul*, and thencefrom chooſe and draw in (as it were) to himſelf an erroneous way and ſiniſter underſtanding inſtead of what is right: for even as in this terrene ſtone, according to the deſcription thereof, [it ſo happens that] tis hidden from many thouſands of men: So alſo doth it daily appear (the more is the pitty and grief) in the knowledge of this Celeſtial ſtone, [it being hidden] to the greateſt part [of mankind]: the which is not to be imputed to the Word or Letter (for as for that, it is well and firmly founded) but much rather to the eye that is falſe in man, 'tis to be imputed only and ſolely to that; Even as alſo Chriſt himſelf in *Luke* 11. and 1 *Cor.* 3. ſaith, *The eye is the light of the body, but if thine eye be evil,* then alſo thy whole body is obſcure and dark, and the Light in thee is made darkneſs. Likewiſe in *Chap.* 17. He ſaith, *Behold, the Kingdom of God is within you.* By which

which tis evidently apparent that the knowledge of the Light in man muſt firſt of all [ariſe] from within; and not be brought in from without; the which alſo the holy Scripture doth in many places bear teſtimony unto.

The which external object, (as we may ſo ſpeak) or Letter, was written for our weakneſs ſake, by the internal Light of grace implanted in, and granted unto us by God only for a teſtimony [or witneſs] *Mat.* 24. even as alſo the orall [or uttered] received [or apprehended] word, is to be accounted and eſteemed as a ſtirring up, and as a mediate help and promotion thereunto. For example, Suppoſe that there is a white and a black table ſet before thee, and it be demanded of thee, which of thoſe is white, and which black? Thou would hardly reſolve my Queſtion thus propounded to thee, from the bare and mute objects of the ſaid tables, if thou hadſt not the knowledge of thoſe two divers colours in thee afore, (*John* 2. *But this I have written unto you concerning thoſe that ſeduce you*) for the knowledge thereof doth not ariſe from thoſe tables, which are dumb and dead, but ariſeth from thy

innate [underſtanding] and daily exerciſed knowledge.

The objects do indeed (as we have ſaid afore) move [or quicken] the ſenſes, & ſet (as 'twere) an edge to knowledge, but do not at all beſtow the knowledge; for as for that, It muſt ariſe from within; from a knowledge and diſcerning underſtanding of thoſe colours: So likewiſe if any do deſire from thee a material, external fire, or a Light, [or kindling] out of a Pyrite [or fire-ſtone] wherein the fire or the light is hidden; then tis expedient to make it manifeſt, and extract (as 'twere) out of the ſtone, that ſame occult and ſecret fire, and not to bring it into the ſtone; the which is to be done by a ſteel (as appertaining hereunto) and by it the occult fire in the ſtone muſt be excited [or ſtirred up] the which fire muſt (notwithſtanding) be received by a well prepared ſutable firing or tewel, and ſo blown up, unleſs you'l intend to have it vaniſh and be extinguiſhed.

The which being ſo done, you ſhall have a right ſhining brightſom fire, and as long as you preſerve and cheriſh it, you may do therewith what you pleaſe, according

according to your deſire. Even ſo likewiſe after the ſame manner is it with that divine Celeſtial hidden Light in man; the which (as we have ſaid before) doth not come into a man from without, but rather proceeds from within, outwards: Now this may (at the beginning) be made bright by a true faith in God, and then furthermore by *mediums*, as reading, hearing, preaching, and alſo afterwards by the holy Spirit which Chriſt hath reſtored unto us, and hath promiſed to give us, (*John* 14. *No man comes nnto the Father but by me*) [this may I ſay] be enkindled in the obſcure and darkiſh, but yet glowing heart, [which is] as 'twere a prepared fire, and be again rightly breathed on and made ſhining; for in ſuch an heart God will afterwards operate and work; In ſuch an ones heart as beheves, and in that one Light to which none can attain, doth he deſire to have his abode. And although no man ever ſaw God with his external bodily eyes, nor indeed can ſee him, yet nevertheleſs may he be ſeen, diſcerned and known by the internal eyes of the heart. Moreover, although that that clear Light hath ſent forth its brightneſs into the whole world,

world, and doth as yet daily enlighten all men without any difference, yet (for all that) the world, becauſe of its corrupt and depraved narure [cannot, or] will not rightly ſee it, much leſs know it: and therefore alſo are there ſo many erroneous waies, and dangerous opinions vented thereabouts. The which is (in this thing) to be well conſidered of, heeded and obſerved, *viz.* That God hath not in vain, and caſually placed two eyes and as many ears in the top part of the body; for he would thereby hint unto us, *viz.* That tis expedient for a man to learn and give good heed unto a twofold ſight and hearing, *viz.* internal and external; and by the internal to judge of ſpiritual things, and the external is to perform its part, 1 *Cor.* 2. The which diſtinction alſo in the Word of the Spirit and of the Letter, is to be moſt diligently obſerved; for the ſake whereof even I alſo am willing here (by way of admonition) briefly to diſcover, and in a few words only, to the more ſimple [ſort] whereby they may the better be informed, and attain to the better and more commodious [or profitable] knowledge of the triune ſtone, in which the very top of the thing lies.

Now

Now even as the matter of the terrene Philoſophical ſtone is of no value or eſteem with the world, but is rather wholly rejected (as it were) even ſo likewiſe, Chriſt the eternal Word of the Father, the moſt noble and celeſtial, proved, triune ſtone is diſ-eſteemed by the greater part of men in this world, and is (as 'twere) caſt out of our ſight, and indeed (to ſpeak the truth) there's almoſt nothing more unworthy, more vile and abject, then the ſaving Word (of God) it ſelf; and therefore in 1 *Cor.* 3. it is accounted, eſpecially by the wiſe ones of this world, for fooliſhneſs; Nay it is not only ſo diſeſteemed and ſlighted, but alſo condemned as Heretical, and caſt forth to baniſhment; the which to hear (it being ſo great a blaſphemy) is to a godly heart, the higheſt grief. But however, be it as it will, tis behoveful that the right believers be thereby tryed, and that conſequently the afore-mentioned teſtimonies be yet rightly fulfilled, the which alſo *John* in his firſt Chapter teſtifies ſaying, It (*viz.* the Word) was in the world, and the world knew it not; Likewiſe, he came unto his own propriety, and yet was not received by his own.

Even

Even as alſo the Corporal and Terrene Water-ſtone of the Wiſe men, (whoſe vertue and efficacy is unſearchable) is (in reference to its matter) called by the Philoſophers by ſundry names. So likewiſe that Deity and that only light, (whoſe vertue and Omnipotency is (in like manner) unſearchable) hath many various titles and names in the holy Scripture, the chiefeſt of which we ſhall here orderly reckon up, on both hands: The ſtone of the Philoſophers is called the moſt antient, the hidden or unknown, the natural, incomprehenſible, celeſtial, bleſſed, conſecrated ſtone of the wiſe men; tis alſo called true, without lyes, the certaineſt of things moſt certain, the ſecret of all ſecrets; a divine vertue and efficacy, hidden from fools, the higheſt and the loweſt that can be ſeen under heaven; the wonderful Concluſion, or knitter up of all Philoſophick works; tis likewiſe called a fit and perfect Agreement of all the elements; an incorruptible body, that can be touched by no element. 'Tis moreover called a ☿. *E.* a double or twofold, and vivifying ☿, which hath in it ſelf a celeſtial Spirit, the healing of all the ſick and imperfect mettals,

mettals, the eternal light, the higheſt medicine for all diſeaſes, the noble Phœnix, the higheſt and moſt noble treaſure, or choiceſt good of nature, the univerſal triune ſtone, which is (by nature) conjoyned of three, and yet nevertheleſs is but onely one; yea tis generated and [ingendred or] effected out of one, two, three, four and five: Likewiſe 'tis called, the Catholick *Magneſia*, or *Sperm* of the world; and by many other ſuch names and Titles as are to be found amongſt the Philoſophers, all which titles may not unfitly be reckoned up and comprehended in the higheſt and moſt perfect number, *viz.* a thouſand.

Even as therefore now this terrene Philoſophical ſtone, I ſay, hath (as in reference to its matter) many and divers, yea almoſt a thouſand titles (as we have ſaid) and is therefore now and then called wonderful; Even ſo likewiſe theſe and ſuch like other afore-mentioned titles and names, may be much rather, and that alſo in the higheſt degree ſaid or publiſhed of God the Omnipotent Good; for verily God, yea the Word of God, his eternal Son, is the right, eternal, precious, and tryed corner-fundamental-

mental-ſtone, which the builders rejected and baniſht, *Iſaiah* 28. *Pſalm* 118. *Mat.* 21. *Acts* 4. *Rom.* 9. 1 *Pet.* 2. He is the true, the antient, yea the moſt antient, who was before the foundations of the world were laid; yea even from eternity, *Iſaiah* 45. *Daniel* 7. *Eſay* 43. *Pſalm* 90. He is the right, the hidden, and unknown God, ſupernatural, incomprehenſible, celeſtial, bleſſed and moſt praiſe-worthy, *Mark* 16. the alone Saviour, and conſequently the God of all Gods, *Deut.* 10. He is certain and true, and cannot lye; *Numb.* 23. *Rom.* 3. yea the moſt certain of all, and doth even what pleaſeth him, and is the alone Potentate, *Geneſ.* 17. *Epheſ.* 3. He is the moſt ſecret [or unknown] and eternal, in whom all the treaſures, and myſteries of wiſdom lie hidden, *Rom.* 16. *Col.* 2. The alone divine vertue and omnipotency, which is hid from, and unknown unto fools, or the wiſe ones of this world. He is the right, the alone, and perfect agreement of all the elements, from whom and by whom all things proceed, and in whom all things are, *Rom.* 11. *James* 1 viz. of an incorruptible eſſence, which no element can diſſolve or ſeparate, *Pſalm* 16.

Acts

Acts 2. 13. Likewiſe, he is the *Q. Eſ.* yea the eſſence of all eſſences, and yet notwithſtanding is properly no eſſence; he is the true and right duplicate Mercurie, or the Gyant [and Champion] of a twofold ſubſtance, *Matth.* 26. Even as tis ſung (of him) in the Hymn or Song, *viz.* By nature a God, a man, a worthy, *&c.* who hath in himſelf a Celeſtial Spirit, who [alſo] vivifies all things, yea, is the life it ſelf, *Wiſd.* 7. *Eſai.* 42. *Joh.* 14. He is the alone only perfect Saviour of all the imperfect bodies and men; the true, heavenly Phyſitian of the ſoul, the eternal Light that enlightens all men, *Iſa.* 60. *John* 1. the higheſt medicine for all diſeaſes, the right Spiritual *Panacæa*, Wiſd. 16. The noble Phœnix, that doth again refreſh and quicken with his own blood, his own chickens, as are wounded and ſlain by that old Serpent the Devil; Yea he is the choiceſt treaſure, or higheſt good in heaven and earth, *Pſalm* 83. *Wiſdom* 7. The triune univerſal eſſence, which is called JEHOVAH, *Deut.* 6. and [is] of One [*viz.*] the divine eſſence, then of two, God and man; [then moreover] of three, *viz.* Perſons; [alſo] of four, *viz.* three Perſons

ſons and one divine eſſence. So likewiſe of five, *viz.* three Perſons and two eſſences, *viz.* divine, and withall humane. Beſides, God is the right Catholick *Magneſia*, or univerſal *Sperm* of the world, *John* 1. of whom, and by whom, and in whom, all, both celeſtial, and terreſtrial creatures have their eſſence, motion and original, *Gen.* 1. *John* 1. *Acts* 17. *Rom.* 11. *Heb.* 1. and briefly, he is the *Alpha* and *Omega*, the beginning and the ending, ſaith the Lord, who is, who was, who is to come, the Almighty, *Rev.* 1.

But now, even as (in the afore-mentioned Philoſophical work) it is not ſufficient to know the matter only, and to receive [or acknowledge] it for a triune eſſence, and to learn the Quality and Property thereof; But tis (moreover) neceſſary, that you know how to obtain it, and how to be made a partaker of the benefit thereof; the which cannot be done by any other means, then as we have ſaid above, [viz.] thoſe three things are to be firſt diſſolved and putrified, whereby its darkiſh ſhadow, and hairy rough eſſence, (wherewith it was at firſt ſhadowed over, and was conſequently

quently beheld [and viſible] in a deformed and inhumane [or ungentle] ſhape) may be again taken off ; then alſo, even as by a further ſublimation, its heart and internal ſoul that lies hid therein, is to be again drawn out of it, by the univerſal, pleaſant, and fire-like-ſhining Sea-water, and reduced into a certain corporal eſſentiality : Even ſo, and (indeed) much leſs able are we to know that triune divine eſſence, which is called JEHOVAH, unleſs it be firſt of all (in relation to us) even as it were diſſolved and putrified, and the veil of *Moſes*, and the wrathful viſage or ſhape (the which ſhape is naturally to us all an impediment or hinderance, and a terrour) be took away therefrom, and that the heart and inward ſoul, which lies hid therein, (that is his Son, who is the Lord Chriſt) be, by the help and aſſiſtance of the holy Spirit (the which doth likewiſe purifie our hearts like to clear, pure water, *Ezek.* 36. *Eſai.* 44. yea doth alſo (like to the divine fire enlighten us) *Jerem.* 23. *Mat.* 3. and doth fill us with a ſweet and pleaſant comfort, *John* 16. *Epheſ.* 4.) produced thereout of, and learned, and be furthermore converted

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or turned into an humane God, or God-man. But now, even as in the Philoſophick work, the matter being diſſolved into its three parts or principles, muſt be congealed with its own proper ſalt, and reduced into one only eſſence; the which is afterwards called the Salt of wiſdom; So likewiſe, [is it with] God, and his heart, that is, the Son muſt be united to the Father by their proper Salt; the which [Salt] is in like manner, eſſentially implanted in God, and muſt neceſſarily be believed and acknowledged for one God, and not be accounted as two, or three Gods and Eſſences. If therefore thou haſt by this means known God by his Son; and as it were ſeparated them; and haſt again (notwithſtanding) coupled and conjoyned them by the Spirit of divine wiſdom, and the bond of charity [or agreement] Then behold, the inviſible and unknown God, *Iſa.* 45. is made viſible, knowable and intelligible; who doth no more appear then as afore, ſo wrathful and ſo diſpleaſed, but appears after a moſt courteous, gentle and moſt friendly way and manner, —— and doth then ſuffer himſelf to be felt, beheld and ſeen by thee; whereas formerly,

God

God, (afore that his Son Chriſt was formed and faſhioned in us, *Gal.* 4.) was much rather a terrible God, *Deut.* 7. 18. yea a conſuming fire, and is ſo called: But yet notwithſtanding the knowledge of that divine triune eſſence, is not as yet ſufficiently, and fortunately or bleſſedly enough uſed or conceived of, except thou makeſt a further progreſs in the knowledge of him (eſpecially of his heart) and ſo groweſt more and more on; for even as the aboveſaid, and hitherto prepared ſubject in the Philoſophical work, is (without further preparation) rather hurtful then profitable to thee in medicine for the body; even ſo alſo is Chriſt, 1 *John* 4. whom unleſs thou knoweſt better and more perfect, he is but very little as yet conduceable [or availeable] for a ſpiritual medicine for thy ſoul, but will much rather turn to thy condemnation; and therefore alſo if thou wouldſt be made a partaker of him; and of thoſe celeſtial gifts and treaſures, and enjoy them proſperouſly, then is it neceſſary that thou proceedeſt on farther in the perſonal knowledge of him, and not ſet him before thee, and conceive of him as pure-meer-God; but well to obſerve

ſerve that fulneſs of time appointed by God, *Gal.* 4. wherein he received his additional, that is, God and man together, yea he was made the Son of man.

For even as in the Philoſophick work, it is again ſaid, that if you would bring your work to its effectual power, and make your tincture to perfect the other ſimple mettals, then 'tis expedient that you put to your firſt matter, and unite therewith a certain other metallick highly dignified body, & of near affinity to the aforeſaid *Prima materia*, and ſuch as is moſt acceptable and grateful thereunto; and you muſt reduce them into one body. Even ſo is it here in the Theological work of the divine nature of the Son of God, (if we ſhould well enjoy it, and be made partakers thereof) 'twas behoovful that (as it were) another mettalline body, (that is, fleſh and blood, the humanity or the humane nature, which alſo is (amongſt all the higheſt dignified creatures of God in the earth) the one, that is neareſt akin, is alſo the moſt acceptable, and the moſt grateful, and beſides, is created after his nature) adjoyned and united it ſelf there

therewith, and conſequently, 'twas fitting that both were reduced and united into a certain undiſſolvable body.

But, (even as tis chiefly to be noted and obſerved in the aforementioned Philoſophical work, as we then informed you, that,) even as this common, or vulgar body of gold, is not in the leaſt agreeable or convenient for that work, but becauſe of its imperfection, and many other various defects that it is ſubject unto, is unprofitable, and is to be accounted of as a dead thing, and that likewiſe for that ſame reaſon there muſt be produced ſuch [a body] as is clear and pure, and without mixture, and ſuch as was never falſified by any deceit, but is free from all impurity, and without defect, and what was never as yet debilitated in its eternal Sulphur; Even ſo, much leſs can there be, or ought there to be any univerſal humane nature (ſuch as is conceived in ſin, polluted with original tranſgreſſion, and is daily falſified and defiled with real ſins, and preternatural infirmities, under which all men do generally lie) accepted [of] imputed [to] and incorporated [with] the divine eſſence of the Son of God, but only the unmixed, pure, and

and perfect humanity, void of all ſin: for if the earthly *Adam*, who was but a creature only, was (afore the fall) without ſin, and was an holy and perfect man; how much more then is that celeſtial *Adam*, which the only begotten Son of God hath in himſelf?

And therefore the celeſtial, eternal, fundamental and Corner-ſtone Jeſus Chriſt, (according to the deſcription of the Philoſophick) is, and ever will be, according to both his natures, of a moſt highly admirable birth and riſe, and conſequently of an unſearchable nature and property. According [or in relation] to his divinity [he was] from eternity, of the alone divine eſſence of his celeſtial and eternal Father, true God, yea the Son of God, whoſe out-going (as the Scripture teſtifies thereof) was from the beginning and eternal (*Mich.* 5. *Pſal.* 2. *Mat.* 16. *Col.* 1.) But as in reference to his humanity, he was born in the fulneſs of time, without ſin and fault, *Iſa.* 53. *John* 8. according as the Scripture teſtifies, a true and a perfect man; with a body and alſo a ſoul, *Mat.* 26. ſo that now he is of an indiſſolvable, perſonal, and God-man eſſence, that is, a true God, and

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true man, in one only perſon, indiſſoluble to all eternity, and muſt and ought to be ſo acknowledged and worſhipped as God Omnipotent.

But yet notwithſtanding, it could be wiſhed that the eyes of the greater part of the imaginary learned men were better opend, and their dark ſpectacles, and their ſophiſtical vizards that hang before them were removed, and that at length they might yet once recover their loſt ſight, *Luke* 10. But eſpecially, all the Ariſtotelians, and the ſophiſticate, blind-ſighted, purblind [as 'twere] in divine works, amongſt whom there have been ſo many various and divers diſputations even to this very day, in divine things, too too unchriſtianlike; nor is there any end at all of the manifold diſtinctions, diviſions and permixtions, concerning the highly venerable Article of the union of natures, and community [as 'twere] of *Idioms* in Chriſt, ſo well founded in the holy Scriptures, 2 *Tim.* 3. But now, if they will not believe God or his divine Word, they may yet notwithſtanding by the conjunction made of the ſaid Chymicall work (as afore-mentioned) and by the unition of the two waters, *viz.* of ☿

and ☉, know the eſſence, and be able to feel him (as it were) with their fingers. But alas! the higheſt Scholaſtick art of their Ethnick [or heatheniſh] philoſophy, ſo little or meanly founded in the holy Scripture or in Chriſtian Theologie, and their fundamentals and Ariſtotelian precepts of no value or moment, about ſubſtance and accidents, and many other more [devices] do not at all lead them to the attainment thereof, little conſidering that *Tertullian*, that old man, hath not in vain written, *That theſe Philoſophers are the Patriarchs or chief Fathers of the Hereticks*; But we conceive it no waies worth our while to diſcourſe more largely of this thing.

And moreover, even as (in the Philoſophick work) that ſaid compoſition, the two eſſences being conjoyned now together, muſt be placed over the fire, and be putrified, ground or broken, and be well boiled, in which putrefaction and boyling there do (until it be rendred more then perfect) in the mean while, manifold and various acts or ſcenes fall in between, and divers colours do ſhew themſelves, about which you may find more written in the deſcription of the

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terrene work : Even ſo, this God-man and man-God perſon Jeſus Chriſt, ſo appointed by God, his heavenly Father, in this world, was caſt into the firie furnace of tribulation, and was therein well boyled (as 'twere) that is, he was encompaſſed with various troubles, reproaches, the Croſs and tribulation, and was changed and tranſmuted (as 'twere) into various ſhapes, that is, he ſuffered hunger, *Mat.* 4. then preſently upon his receiving of baptiſm, and after his devoting himſelf to the miniſtry of the preaching the holy divine Word, he was by the impulſe of the holy Spirit in the deſart, and there tempted by Satan; and muſt there neceſſarily undergo with him a triple combate, for a teſtimony and witneſs to all bought and purchaſed Chriſtians, as having entred upon Chriſtianity, and profeſſing the faith of Chriſt, are tempted by the Devil, and are by various temptations again ſollicited and enticed to a falling off from Chriſt.

Likewiſe, he was wearie in *John* 4. alſo he cryed and wept lamentably, *Luke* 19. 41. alſo he trembled, [and was ſore amazed] *Mark* 14. he combated with death, and ſweated a ſweat of blood,

was likewiſe taken and was bound, *Mat.* 26. was ſmitten on the face by the high Prieſts ſervant, was mocked, derided, ſpit on, whipt, crowned [with thorns] condemned to death; and then faſtned to the Croſs (which himſelf carried, *Joh.* 19.) betwixt two thieves, had Gall and Vinegar given him to drink, *Pſalm* 69. and cryed out with a loud voice, and commended his Spirit into the hands of God his Father, expired it, and at laſt dyed on the Croſs; and many other afflictions and tribulations did he neceſſarily undergo in his life and at his death, of which you may read more at large in the holy Evangeliſts.

And even as the Philoſophers write, *viz.* that that boiling and putrefaction in the afore-mentioned terrene work is uſually made and perfected within fourtie daies: So are there deſcribed and laid down to us in the holy Scripture [a deſcription of] many and divers miracles that God hath done, by that afore-mentioned number: as for inſtance, that of the people of *Iſrael's*, when they aboad in the deſart for fourty whole years, and had the tryal of a very hard exile, *Pſal.* 59. *Deut.* 8. Likewiſe *Moſes* his being in Mount

Mount *Sinai*, *Exod.* 34. Alſo *Elias* in his flight, becauſe of *Ahab*, 1 *Kings* 19. So Chriſt in the deſart faſted forty daies and as many nights: Likewiſe alſo he preached on the earth for fourty moneths, and performed miracles: He lay forty [hours] in the Sepulchre; and fourtie daies (between his reſurrection from the dead, and his aſcention into heaven) did he walk about and viſit his Diſciples, and ſhewed himſelf alive unto them, *Acts* 1. Likewiſe, the City of *Hieruſalem* was deſtroyed by the Romans and razed to the ground, the fortieth year after the aſcention of our Lord. But you muſt here principally note, that the Philoſophers call that putrefaction, becauſe of its black colour, (*Cantic.* 1. *I am black.*) the head of the Crow; Even ſo Chriſt himſelf, (*Iſa.* 53. *He had no form, nor*, &c.) was wholly deformed as to his form [and beauty] the moſt vile of all, full of griefs and ſorrows, and alſo was deſpiſed, in ſo much that we even hid our faces becauſe of him, and eſteemed him as a thing of nought. Moreover himſelf doth likewiſe in *Pſalm* 22. complain of that thing, *viz.* he was a worm and no man, the mocking ſtock of men, and contempt of the People.

In like manner alſo, this may not unfitly be compared with Chriſt. *viz.* As that Putrified body of *Sol* doth lie for a ſeaſon like to aſhes in the bottom of the glaſs, and dead without any efficacy, until by [the addition of] a ſtronger heat, its ſoul doth again let down it ſelf drop by drop, and by little and little, and doth again imbibe the ſick and as it were dead body, doth moiſten it, give it to drink, and preſerve it from a total deſtruction; even ſo happened it to Chriſt, when he was in the Mount of Olives, and upon the Croſs, and was roaſted (as it were) by the fire of the divine wrath, *Mat.* 26. 27. he complained that he was wholly forſaken by his heavenly Father, and yet nevertheleſs was he alwaies refreſhed and ſtrengthened, *Mark* 4. *Luke* 22. and imbued (as 'twere) and moiſtened and imbibed with the divine *Nectar*; even as 'tis wont to be in the terrene body by a daily (airing for, and refreſhment) yea alſo, when in his moſt holy paſſion, and mediating death, his power and ſtrength, together with his Spirit, was wholly withdrawn from him, and he plainly [or truly] arrived [or came] to the lower and deepeſt parts of the

the earth, *Acts* 1. *Epheſ.* 1. 1 *Peter* 3. he was (notwithſtanding) even yet conſerved, refreſhed, and again lifted [or raiſed] up, by the vertue and power of the eternal Deity, and thereby vivified and glorified, *Rom.* 14. and here 'twas that his ſoul and ſpirit did firſt of all procure [or bring to paſs] a perfect, true, and indiſſolvable union with his dead body in the Sepulchre, and by a moſt joyful and victorious reſurrection and aſcention to the heavens, was it exalted through our Lord Jeſus Chriſt, to the right hand of his Father; *Mat.* 28. *Mark* 16. with the which [body] he doth now, by the efficacy and vertue of the holy Spirit (as being a true God and Man, in equal power and glory) rule and bear command over all things, *Pſal.* 8. and by his moſt efficacious Word preſerves and ſuſtains all things, *Heb.* 1. yea he vivifies all things, *Acts* 17. The which wonderful union, and alſo that divine exaltation cannot be well ſeen, and much leſs conſidered of by Angels and men in heaven and on earth; yea and under the earth, *Phil.* 2. 1 *Pet.* 1. without fear and trembling; Whoſe efficacy, power, and roſey-colonred tincture is able to tranſmute us imperfect men and

ſinners, even now, in body and ſoul, to tinge, and more then perfectly to cure and heal us, concerning which we ſhall ſpeak more anon.

Having now therefore, briefly and plainly diſcloſed to you, how viz. the Celeſtial, Fundamental Corner-ſtone Jeſus Chriſt may be compared with the terrene Philoſophical ſtone of the wiſe men, the matter and preparation whereof is (as we have heard) a notable type and lively counterpoiſe (as 'twere) [and reſemblance] of the divine aſſumption of humane fleſh in Chriſt: We therefore likewiſe judge it neceſſary, that we alſo behold and learn his efficacy, virtue, and Tincture, as alſo his fermentation and multiplication in us men, who are deſtitute of efficacy and virtue, and are as it were Imperfect mettals.

And albeit, that God created man, at the beginning, above all his other Creatures, and made him a moſt noble and moſt perfect Creature, yea he made him after his own Image, and breathed into him a living Spirit and an Immortal Soul; Yet nevertheleſs, after his fall, was he tranſmuted into a deformed, contrary and pernicions [or mortal] ſhape [and form.]

But

But now, to reſtore again ſuch a moſt noble Creature to his former brightneſs [or luſtre] and perfection, the Omnipotent God did, out of his meer mercy, ordain ſuch a medium, as his [*viz.* mans] reſtitution might be brought to paſs by after the manner following, *viz.* as we have afore ſaid, that the more then perfect ſtone, or Tincture after this its perfection, is to be (in the firſt place) yet further fermented, augmented or multiplyed, if at leaſtwiſe you would obtain its manifold profit, and have its efficacy and operation beneficial; Even ſo, alſo, Chriſt, that heavenly bleſſed ſtone, muſt (according to his God-man perfection) be yet moreover alſo further fermented and multiplyed (as 'twere) with us, as with his members; that is, we muſt be purifyed and united with him, by his own ſaving tincture of a Roſey colour, and be prepared and conformed to a pure, unfermented and celeſtial body: for (as *Paul* teſtifies in *Rom.* 8.) he is the firſt begotten among many brethren, yea the firſt begotten before all other Creatures whatſoever, *Coloſſ.* 1. by whom all things in Heaven and Earth are created and reconciled with God: for if we who are

naturally impure, mortal and imperfect, would be again, made pure, new-born or regenerate, immortal and perfect, then verily, that cannot be done by any other *medium* (*Hebr.* 13.) then by that celeſtial fundamental corner ſtone only, Jeſus Chriſt, who is alone holy, yea the moſt holy, *Dan.* 9. the new-born, raiſed up and glorifyed heavenly King, who both is and eternally remains God and man in one perſon.

Likewiſe, even as the ſtone of the Philoſophers, and Chymical King, doth (by its tincture) beſtow this benefit, and doth alſo comprehend in it ſelf (by its perfected proceſs) this efficacy and virtue, as to be capable of tranſmuting and tinging the other imperfect ſimple and diſeſteemed mettals into pure gold; So alſo, yea, and much more rather doth that heavenly King, that fundamental corner ſtone Jeſus Chriſt, only and alone purify us, by his bleſſed tincture, that is, by his blood of a Roſey colour, and cleanſe us ſinners and imperfect men from our innate adamical defilements and dregs, yea he doth more then perfectly cure and heal us, 1 *John.* 1. and as the Scripture ſpeaking thereof doth teſtify, that there

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is no other ſalvation nor *medium* either in the Heaven or the Earth, whereby we may obtain everlaſting bleſſedneſs and perfection, but only the name of Jeſus, *Acts* 4. For, albeit that the blind and mad world hath (by the cozenage and deceit of Satan) ſought after many and various *mediums* and wayes of obtaining everlaſting happineſs and perfection, and have earneſtly buſied themſelves thereabout; yet notwithſtanding Chriſt Jeſus is the only and alone Saviour and Mediatour, in whom, and by whom, we are juſtifyed, and bleſſed before God, and are again purified from the Spiritual Leproſy of ſin; even like unto the one only terrene Saviour and Chymical King by whom all the imperfect mettals do purchaſe and obtain their perfection; and moreover by it are cured all diſeaſes, but eſpecially the incureable and corporal Leproſy: So therefore all the other *mediums*, and thoſe arts that are ſtudyed and contrived by men themſelves, *viz.* ſuch as the Jews, Turks, Heathens, and other hereticks have publiſhed, and are as yet defended [and maintained] as neceſſary *mediums*, are (to ſpeak properly thereof) much rather void of Spirit, are

are falſe and Sophiſticate Alchimy (Col. 2. *Beware leaſt any one*, &c.) by which we men are not puriſyed, but are hindred, are not vivifyed [or enlivened] but weakned, yea are (at length) wholy mortifyed; like to the falſely ſo called Alchimy, which hath found out many and diverſe tinctures and colours, by which men are not only deceived, but likewiſe, as (too toomuch miſery it is) daily experience doth more then enough teſtify, they are oftentimes caſt into the peril and danger of their goods and corporal life.

But now, if we men would be again purifyed from our impure filths and feces, *viz.* from that Adamical Original ſin, wherewith the whole nature of man was at the beginning corrupted, as if it were with ſome deſtructive poyſon inſpired [or breathed] into our firſt parents by the devil, and in which we are all conceived and born, *Pſal.* 51. *Job* 15. and would be again made perfect and happy, *John* 3. then it muſt be done by a new regeneration of the holy Spirit; yea by water and the ſpirit (even like as the Chymical King alſo is regenerated by water and the ſpirit, and doth [thereby]

by] obtain its perfection) in which new and ſpiritual regeneration, (1 *Pet.* 3.) the which is accompliſhed from above, in the holy Baptiſme by the water and the ſpirit, muſt we be waſhed and purifyed by the blood of Chriſt and ſo be made one body with him; and cloath our ſelves with him as 'twere with a garment, as *Paul* ſaith, in *Col.* 3. and *Epheſ.* 5. for even as the Philoſophers ſtone doth afterwards unite it ſelf by its Tincture with the other Mettals, and is together with them reduced into a perfect and indiſſoluble body; ſo alſo Chriſt (as being the head of us all, 1 *Cor.* 4. doth even unite himſelf with his members by his roſey coloured tincture, and reduceth and perfects it into a perfect body and building, *Rom.* 12. 1 *Cor.* 12. *Epheſ.* 5. which is created according to God in (*Joh.* 3.) right and true Juſtice and holineſs, *Eph.* 4. And verily, that regeneration of man which is performed by the holy Spirit in holy Baptiſm, is properly no other thing than a certain inward ſpiritual renewing of fallen man with God and Chriſt, 1 *Cor.* 12. In ſo much that whereas afore we were carnal in relation to the birth made by our father and mother,

ther, and were by nature enemies to God, and ſons of wrath, (*Rom.*2.) *Eph.*2. we are now by means of the ſecond and ſpiritual birth in holy Baptiſm, made friends and ſons, yea heirs of God, and coheirs with Chriſt, *Heb.* 3. For, for this reaſon Chriſt alſo dyed, and roſe and revived, *Rom.* 14. that by this his proceſs, that is, by his Paſſion, Death, Reſurrection, and Aſcenſion, we might have an entrance into an holy place [or houſe] not made with hands, and that he might prepare for us the way to an everlaſting Country. And therefore alſo is it neceſſary, that we likewiſe as his brethren and ſiſters, (*Math.* 12. *Epheſ.* 5. and *Pſal.*22.) do follow him in ſufferings, *Math.* 8. and grow up and increaſe in an acceptable humility, *Luke* 12. and in other virtues; and moreover, that we be altogether conformable [and ſuitable] to [or for] his body; that ſo at laſt, even we alſo who have followed him here in the regeneration, and are dead and mortifyed in him, may likewiſe live with him and enter into his glory.

The which ſpiritual exhortation and Chriſtian imitation of our celeſtial King his life and deeds, comes not from our worth

worth, merit, or proper and peculiar pleaſure (for the natural man is, together with all his faculties, blind, deaf, and dead in ſpiritual things) but meerly and only (1 *Joh.* 5.) by the efficacy and operation of the holy Spirit, which is effectual and powerful in us, by the bleſſed waſhing or bath of regeneration and baptiſm; after the ſame ſort is it with minerals and Metals, which being in themſelves dead, (*Hebr.* 10.) and ruſty as it were, and cannot poſſibly purify or amend themſelves, are even by the help of the ſpagyrical ſpirit purified, renewed, diſſolved and perfected.

If therefore now we are again (as we have heard) regenerated by the water and the ſpirit, (2 *Cor.* 5.) that is, by the bleſſed baptiſm, and by the red fountain or ſtream tincted by Chriſt, and incorporated with the Lord Chriſt, our heavenly King, (1 *Cor.* 3.) and are waſhed with his blood from our hereditary ſins, and are purified, and are made partakers of the firſt fruits of his holy Spirit, Then is it expedient, that we be fed and that we drink at the beginning, a little and a little, (according to the ſaying of St. *Peter*, with pure and wholſome milk, like new born

[babes]

[babes] yea like infants in Chriſt, until at length we becoming like living (*Apoc.* 1.) and ripe ſtones, are built up to a ſpiritual houſe and high Prieſt-hood, and made fitting to offer up ſpiritual Sacrifices, ſuch as are well pleaſing and acceptable to God through Jeſus Chriſt; for verily, a Chriſtian man regenerated by the water and the ſpirit, doth not comprehend all at once, nor is able to apprehend all, but 'tis needful that he grow up and increaſe day by day, and by little and little in the knowledg of God and Chriſt.

For even as in the Philoſophers work 'tis to be ſeen, how that at the conjunction of the two [matters] of the Wiſe men, (Cant. 3. *It was but a little that I paſſed from them*, &c.) *viz.* of the terrene gold, and of the watery matter prepared as it were after a celeſtial manner, when (at the beginning) they are put in a certain diſſolving diſh, or veſſel, and reduced into as it were a dry liquour, and ana; All is not put to the compoſition together, and at one time, but one part is added after another, and that by little and little, and at certain diverſe times; Even ſo, yea and much more rather ought

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this to be done in the Theological work; for aſſoon as the conjunction and ſpiritual union is made of Man with Chriſt in Baptiſm, and that we are ſo reduced (as we ſaid afore) into one body with him, ſo ſoon alſo [or, then] muſt ſuch a man learn the Chriſtian faith by little and little, and comprehend one Article after another, until at length he be altogether confirmed in them, and attain to a perfect knowledge.

Therefore alſo the Chriſtian faith (*Phil.* 3.) is (like as is done with the terrene watery prepared matter, of which we have made mention in its proper place) divided in twelve Particles, or ſhort Articles, according to the number of the 12. Apoſtles, and further is then again diſtributed into 3. principal Articles, as 1. Concerning our Creation. 2. Our Redemption. 3. Our Sanctification, the which 'tis expedient that a man propoſe to himſelf to learn one after the other. But yet it muſt be done by little and little, and at divers [diſtinct] times, [and ſeaſons] leaſt he ſhould be burdened more then is fit, and be (as it were) wholy overwhelmed with his learning of them, by which he mought haply be a loather thereof,

thereof, and be plainly alienated from the faith. To prevent which, even the third Article concerning our Sanctification may be divided into 7. diverſe members or particles; ([ſee] in the Communication of [the book of] the infallible Epilogue or concluſion, *Amen*,) and may be preſt upon men to learn at ſeven diſtinct times (according to the information given in the terrene work; the which being done, and the faith being thus fully comprehended from part to part, then the chiefeſt and moſt neceſſary thing is, that a man doth moſt diligently preſerve in himſelf that knowledge of the faith that he hath ſo comprehended by the grace of God, and moſt cautiouſly beware that he neither falſify it or loſe it. And, even as (as we have before told you) in the ſaid Philoſophical work you are to take for that fermentation and multiplication of the only terrene King or meer and pure tincture, three ſingular parts or Particles of the beſt pure, yea the moſt purified Gold, purged by ♁, not becauſe of any defect in the ſtone, or imperfection of its Tincture, but becauſe of the impotency and weakneſs of the Mettals themſelves; And (that you may the better

better underſtand my intention) [know] that although the tincture or ſtone be perfectly prepared in it ſelf; yet nevertheleſs, the groſs and imperfect Mettals cannot (by reaſon of their natural infirmity and weakneſs) draw to themſelves and apprehend that (as I may ſo ſay) Angelical perfection and ſubtility of the ſtone or Tincture unto it ſelf, except a commodious and requiſite [*medium*] be alſo taken, by the which they will be tranſmuted the more eaſily.

Even as therefore it is and ought to be ſo done (I ſay) in the Chymical work, even ſo in like manner muſt there be had a very ſpecial care here in our Theological work, (*Phil.* 2.) of the ſpiritual renovation and Celeſtial regeneration of man; for although that our Celeſtial King Jeſus Chriſt hath perfectly freed us from all impurities, by that plenary obedience of his which he performed to his heavenly Father in our ſtead, and hath made us ſons and heirs of God; yet nevertheleſs we cannot in all things and wholy comprehend and receive that ſaving and plainly divine tincture of himſelf, (neither his other treaſures and great benefits,) becauſe of our innate infirmity and

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weakneſs (2 *Cor.* 4.) nor can we firmly apply it to our ſelves, [unleſs we do thus] *viz.* we muſt (if we would rightly partake of him) come yet a little neerer, and muſt have added thoſe three ſaving ſingular parts, reckoned up and mentioned by God himſelf, which parts are thereto requiſite, and they are chiefly termed (*Eph.* 2.)

(1) His holy Word, the which is pure, yea purer then Gold and Silver that hath been ſeven times tryed in a fornace of earth, *Pſal.* 12. and 18. Yea, it is to be loved more then thouſands of golden wedges.

(2) A ſaving faith, the which is a ſingular gift uf God (*Joh.* 6. 2 *Theſſ.* 3.) and ariſeth by the Word of God, *Rom.* 10. and doth alſo unite the hearts of men, *Acts* 5. and is tryed in the fire of tribulation, *Gal.* 3.

(3) A plain-hearted love to God and ones neighbour, the which likewiſe is the gift of God, and the fulfilling of the Law, *Rom.* 13. yea 'tis God himſelf and ſo is it called, 1 *Joh.* 4. *chap.* by which ſingular [and principal] parts, *viz.* the word faith, and charity, (*Eph.* 5.) if they be exerciſed and made uſe of after an or-

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derly way and manner, then (firſt of all) the Lord Chriſt can rightly operate in us ſimple and imperfect mettals or men, and make a perfect projection, and have a ſaving ingreſs with his divine tincture and heavenly Unction; for without this [aforeſaid *medium*] 'twill be moſt difficult for us to lay hold on him, or to be made rightly partakers of his tincture. For preſently that terrible and lying falſe Chymiſt Sathan doth there ſhew himſelf, and doth daily lay ſnares and gins for the new and regenerated Men and Sons of God, (eſpecially if they accompliſh their covenant made with Chriſt in the holy Baptiſm, and do as St. *Paul* bids to be done, *viz.* to fight a good valiant fight, to keep the faith and a good conſcience,) and endeavour by his faithful [or truſty] helpers (1 *Pet.* 5.) ſuch as are our fleſh ſubject to ſins, (*James* 3.) and the wicked ſeducing world, to draw and headlongly to thruſt them into his dangerous net: and alſo (which grief be it ſpoken) he doth moſt oftentimes, by Gods permiſſion, (for in *Prov.* 24. even the juſt man falleth ſeven times a day) bring many a one to a headlong fall. Even ſo he attempted vehemently to inſnare and intrap

trap the Lord Chriſt our head and Ca
tain, and earneſtly tempted him preſent
upon his Baptiſm, and at his entran
upon his holy miniſtry; and as he di
then, ſo likewiſe after the like manne
doth he evidently ſhew and diſcover
all times and ſeaſons his ſecret ſly trick
ſubtilties, and deceits againſt the Chriſti
an Church even to this very day. No
firſt he buſied himſelf to tempt Chriſt b
telling him of the great penury [or want
tribulations and various ſtreights he wa
in, and that he ſhould doubt of the Wor
of God, and of his moſt merciful and gra
cious promiſe, pretending that God wa
not his friend thus to ſuffer him to en
dure hunger ſo long in the deſart; Bu
now if this temptation doth not wor
with Chriſtians, then this enemy ſets upo
men with another temptation, on th
other ſide [or extream] and would hav
them to rely upon God for more then h
hath promiſed them in his Word, (*Deut.* 10.) for ſo he endeavoured to perſwad
even Chriſt himſelf, *viz.* that he ſhou
caſt himſelf down, (*Math.* 4.) from th
higheſt top of the Temple; for God wi
ſufficiently protect [and defend] him
But now, if this will not do, he will ye
ſhame

ſhameleſly have a third temptation, and this is by promiſing Riches, *viz.* that for mony and temporal honours ſake, he ſhould depart from God and from his Divine Word, and become an Idolator, and fall down and worſhip himſelf (*viz.* Sathan) Thus feared he not boldly to wreſtle with Chriſt himſelf and to drive him to a fall. The which alſo the faithfull God and Father in Heaven (*Job* 2.) doth out of his peculiar Counſel and for certain cauſes, ſometimes permit ſuch a thing to be done againſt his own [people] that ſo they may by this means grow and encreaſe in faith, hope, patience, in a true and right invocation (or prayer) unto God, and may by thoſe rudiments or beginnings, and exerciſings of the Croſs, well prepare to themſelves the way to the laſt conflict [*viz.*] of death, (which, our old man muſt neceſſarily undergo,) and that they may by this means obtain an eternal victory againſt that enemy; the which will come to paſs, if they firſt know all his tricks, and moſt crafty ſnares; and do then valiantly and ſtoutly accompliſh that as by the divine grace meets with and oppoſeth him.

For,

For, whereas we are to fight and ſtrive, not with fleſh and blood, but with Principalities and Powers, as Saint *Paul* ſpeaks, *viz.* with the chiefeſt of this world, (who rule in the darkneſs of this world) and with the evil Spirits under heaven; therefore we are not in the leaſt able to reſiſt them or their ſpiritual temptations by our own proper ſtrength and power; but here we muſt (according to the example of Chriſt our Saviour and ſtandard-bearer) lay hold on ſpiritual weapons; and with them and the Word of God (as with the ſword of the Spirit) *Epheſ.* 6. in or by Faith, are thoſe our ſpiritual enemies to be ſmitten and overcome. And to this purpoſe, 'twill ſeem neceſſary for us to do as that Chriſtian warriour Saint *Paul* the Apoſtle in *Eph* 6. commands to be done; *viz.* We muſt betake our ſelves to the armoury [or ſtore-houſe] of the holy Spirit, and there (1 *Tim.* 6.) take the iron breaſt-plate of God, and put it on, and our loins muſt be girt with truth, and we muſt be clad with the breaſt-plate of righteouſneſs, and our feet muſt be ſhod [or harneſſed] as ready prepared for the Goſpel of peace, and lets take the ſword of the Spirit, the which

which (as we ſaid before) is the Word of God; But above all things, let us take the ſhield of faith, by which we ſhall be able to blot out, and quench all the fiery darts of the devil; for the faith in Jeſus Chriſt is a moſt firm buckler, the which the Devil can never perforate, nor poſſibly wound the heart through it. Moreover, whereas the regiment of the fire alſo in the Philoſophick work is to be heeded with the greateſt diligence, and muſt neceſſarily be adminiſtred and attended on (in the coction [or digeſtion] of the matter) without ceaſing; and even as we have afore briefly mentioned the Philoſophical fire (by which the whole buſineſs is chiefly to be perfected) *viz.* what it properly is, and how called, *viz.* an eſſential, a preternatural, and a divine fire, that lies hid in the compound, and unto which muſt be afforded [or adminiſtred] an help and ſtirring up with the terrene material fire, (*1 Tim.* 1.) Even ſo likewiſe, is the pure Word of God, or (which is the ſame) the Spirit of God; (which is alſo compared with a fire, *Jerem.* 23. and is ſo called) hidden in us men, foraſmuch as it was indeed implanted in us by nature, but by the

corruption thereof, was again blotted out and made dark, (*Phil.* 3.) And therefore muſt there be an helping and ſuccour exhibited after ſuch a manner by (as 'twere) a certain other external fire, that is, by a continual and daily uſe and exerciſe of Piety and Chriſtian Vertues in the time of joy and ſadneſs; as alſo by a diligent conſideration of the pure divine Word, if (at leaſt) we would have that internal light of grace that is granted unto us, and the Spirit of God to operate and work in us, and not be plainly extinguiſhed, (*Eccleſ.* 10.) and with this aid and aſſiſtance muſt it be continually blown up and inceſſantly quickned without wearieſomneſs and deſiſtency. As for inſtance, tis wont thus to be done in earthly things; for if a workman ſtrongly files Iron, (which in it ſelf is cold) it will by the continuance of that motion become hot; So a Light or Lamp, *Col.* 3. unleſs it be continually nouriſhed with ſupply of oyl, 'twill at length fail and be extinguiſhed: Even thus it is with man as to his internal fire; except it be daily, and without wearieſomneſs and tediouſneſs exerciſed (as we ſaid above) it doth by little and little decreaſe, until at length

he be deprived wholly thereof: Upon which account, the Word of God (as we have often informed you, and as an important neceſſity requires it) is to be diligently heard, well conſidered of, and to be exerciſed without ceaſing.

And what we have here ſpoken as to hearing thereof, the which is not to be done only with the external and beaſtlike eyes, but with the internal eyes of the mind, (1 *Tim* 1.) the ſame is to be underſtood of the ſight after the ſame manner. But that you may the better underſtand my meaning, know, that I ſpeak of the right and pure Word of God, and not of thoſe humane gloſſes or expoſitions of either the Antients or Modern, nor of the Phariſaical Ferment and Leaven of the Scribes, (*Rom.* 16.) which (with grief be it ſpoken) is now adaies preferred before the divine Word; or at leaſtwiſe, (though it be but as it were mouſe-dung mixed with pepper) is earneſtly preſt upon men to be heard and accounted of as the preaching of the word of God.

But I mean no ſuch thing in the leaſt; Thoſe kinds of trifles, and ſuch Sermons as fill the ears of men only, I value not a

ruſh; nor do I here ſpeak of ſuch; but I ſpeak (according as we have mentioned it in its proper place) of the true and clarified Word of God, *Pſalm* 19. & 119. that paſſed out of the mouth of God, *Deut.* 8. *Mat.* 4. and is even yet [to this day] preached by the holy Spirit, 1 *Cor* 1. the which is not only (as ſome do reproachfully and ſottiſhly ſpeak thereof) a meer empty ſound, but is Spirit and Life, and the ſaving Power of God, (*John* 6.) to all ſuch as believe therein. Concerning which hearing, the Kingly Prophet *David* doth thus ſpeak, (*Pſal.* 64.) *I will hear what the Lord will ſpeak in me.* Out of the which internal and divine hearing the Word of God, (as out of a certain ſpring or fountain) a true vivifying faith, which is efficacious by or through charity, (*Gal.* 5.) doth take its original; for as *Paul* ſaith, *Rom.* 10. *Faith comes by hearing, and hearing by the Word of God,* (2 Pet. 2.)

So therefore, now, if the Word of God be pure and clear, then may the hearing be alſo pure and clear, *Luke* 21. and ſo conſequently that faith, which (as 'twere) flows out of that hearing, will be pure and uncorrupted, and is effectual

ctual by charity, [and ſhews it ſelf] as towards God in an humble obedience to his holy Precepts and Will, and alſo in praying, in praiſing, and in giving of thanks; and as towards ones neighbour in a well-minded loving exhibition [or doing] of divers good Works; inſomuch that Charity is not the leaſt, but (as *Paul* ſaith) the higheſt vertue of all others.

So likewiſe Chriſt himſelf in his long fare-well Sermon at his departure, *Ioh.* 13. doth with much dilgence exhort unto that exerciſe of Charity, and left behind at that time this leſſon as a fare-well, ſaying, *This is my Commaudement that ye love one another, even as I alſo loved you; for ſo ſhall all men know that ye are my Diſciples.* Likewiſe in 1 *Iohn* 2. *He that ſaith he knows God, and yet doth not keep his Commandements, is a lyar, and there is no truth in him; But he that keepeth his word, in him verily the Charity [or Love] of God is perfect.* And beſides in 1 *Iohn* 4. *God is Charity [or Love] & he that abides therein, abides in God, and God abides in him*, Col. 1. By all this 'tis evident, how that Charity is the true bond of Perfection, by which we are incorporated into Chriſt himſelf;

So that he is in us, and we in him (2 *Iohn* 3.) he in his Father, and his Father in him; and this is his will; The which Chriſt himſelf doth alſo teſtifie in that place aforementioned, where he ſaith, *If any one keepeth my ſaying, he it is that loves me, and I will love him, and we will come unto him, and make our abode with him.* *Iohn* 5. he ſaith, *If ye ſhall keep my Commandements, ye abide in my love*; concerning the which Charity, and how it relates to our neighbour, 'tis elegantly deſcribed in 1 *Iohn* 4. *If any one* (ſaith *Iohn*) *doth ſay that he loveth God, and yet hateth his Brother, he is a lyar; for he that loveth not his brother whom he hath ſeen, how ſhall he love God whom he hath not ſeen?* And this command have we from him, that he who loveth God, do love his brother alſo; But as to the property of that Love, what it is, Saint *Paul* expreſſeth it in the following words, 1 Cor. 13. *Love* (ſaith he) *is long-ſuffering and kind, envieth not, vaunteth not it ſelf, neither is it puffed up, nor is it weary of doing good to its neighbour.* Tis therefore eaſie to be ſeen and underſtood, that [viz.] there can be no true and right Love [or Charity] which doth not ſerve its neighbour with

good

good and charitable works, *Col.* 3. and yet [indeed] there are many of [ſuch as call themſelves] Chriſtians that do raſhly boaſt thereof: Moreover tis evident that good works as are pleaſing unto God, do not precede faith, but is as it is with fruits which follow [or ſucceed] the ſtock and tree; the which if it be good, doth alſo bring forth good fruits; and for this cauſe, works do not make faith, but faith makes works good, grateful and acceptable, *Ierem.* 5. Upon this account therefore (the which is the chiefeſt thing here) we are juſtified by faith alone, and obtain life eternal [thereby.]

If therefore now the regenerate man doth ſo Chriſtianly and piouſly behave himſelf (after the aforeſaid manner) in his life and in all his actions, then alſo will he not in the leaſt want his fruits. Such a man now is like unto the compoſition in the terrene work; he is placed by God in the fornace of tribulation, and is ſo long preſſed with ſtraights of all kinds, and with various calamities and troubles, until he becomes dead to the old *Adam* and fleſh, *Eph.* 4. and be like a truly new man, which (according to God) is crea-

ted in a right and true juſtice and holineſs, and is again riſen up, as Saint *Paul* in *Rom.* 6. doth teſtifie, where he ſaith, *We together with Chriſt are buried in death by baptiſm; for even as Chriſt is riſen from the dead, ſo let us alſo walk in newneſſe of life.* If this now be done, and that a man doth daily ceaſe to ſin, that ſo by this means ſin may bear no more rule over him, then doth the ſolution of the adjoyned body of gold (as in the terrene work) take its original in him, and (as we have afore ſaid) the putrefaction, ſo that he becomes (as 'twere) wholly diſſolved, ground, deſtroyed, and putrified after a ſpiritual manner; the which ſolution and putrefaction notwithſtanding is wont to be ſooner done with one then another, but however tis fit that it be done even in this temporal life. That is, ſuch a man is ſo well digeſted, boiled and mollified in the fire of tribulation, 1 *Pet.* 4. that he even deſpairs of all his own power and ſtrength, and ſeeks for his comfort in the alone grace and mercy of God, 2 *Cor.* 4. in the which fornace of the Croſs, and continual fire, the man (like the terrene body of the gold) obtains the right black head of the Crow,

that

that is, he is made altogether deformed, and as to the world, *Wiſdom* 5 (*Iob* 30.) is only derided and mocked by it; and that not only forty daies and nights, or years, but oftentimes alſo for his whole life time, inſomuch that he neceſſarily undergoes many a time more grief of heart then comfort and gladneſs, and more ſadneſs then joy in this life-time. And here then, by this his ſpiritual death, his ſoul is wholly taken out, and is (as 'twere) carried up on high; that is, he is as yet with his body on the earth, but with his Spirit and ſoul (which lives no more now to the world but unto God, nor takes delight in earthly things, but placeth his higheſt comfort in ſpiritual things, 2 *Cor.* 4.) he tends upwards to an eternal Life and Countrey, and doth ſo inſtitute and order all his actions, that they are not earthly, but (as far forth as may be done in this time [or place]) are heavenly; and now he lives no more according to the fleſh, but after the Spirit, not in the unfruitful works of darkneſs, but (as in the day-light) in the works that abide the tryal, (all being done in God.) The which ſeparation of the body and ſoul of man is done (as is ſaid

[afore]) in ſpiritual dying to ſin, and not in the corporal dying of the ſinful fleſh: For even as it is with the ſolution of the body and ſoul in the Philoſophical [or terrene work] where indeed the body and ſoul are ſeparated as it were the one from the other, yet nevertheleſs have a moſt ſtreight [or cloſe] coherency in the glaſs, and abide conjoynedly, [or together] and moreover the ſoul doth daily refreſh the body, and preſerve it from final deſtruction; and do even to the time appointed by God 2 *Cor.* 5. remain (as yet) inſeparable. Even ſo alſo the wither'd and as it were dead body in man (1 *Peter* 3.) is not in this its School of [or exerciſe with] the Croſs, even wholly forſaken by the ſoul, but is daily (if the fervency of the tribulation exceeds meaſure) moiſtened by the Spirit from above, with the heavenly dew and divine Nectar, is imbibed, comforted and preſerved [thereby] that which [is a] celeſtial refreſhment and recreation of the deadened terrene body in men; For our temporal death (which is the wages of our ſins, *Rom.* 6. is not a right death, but a natural ſolution of body and ſoul, and is much rather a kind

kind of a gentle ſleep, yea now ['tis] truly an indiſſoluble conjunction (underſtand in the godly) of the Spirit of God and of the ſoul, and ſo remains.

Beſides, 'tis very fitly compared with that wonderful aſcending and deſcending in the terrene work, as to its number, which happly is wont to be done ſeven times; for there are to be found ſix thouſand years troubles and tribulations, *viz.* as long as the world ſhall endure. In which, ſuch men as are void of all comfort, are at all times, in their croſſes, calamities, and diverſities of troubles, plentifully erected, comforted and ſtrengthened again by the Spirit of God; And this (praiſe and glory be to God [for it]) is even yet daily ſo done, and likewiſe will be ſo long done until the great univerſal Sabbath and day of reſt of the ſeven thouſandth year ſhall take its beginning; and there, then, that ſpiritual refreſhing or cooling ſhall in that change or time only ceaſe, and ſhall obtain its ſo long-wiſhed for end; and in the room thereof (when God ſhall be all in all, 2 *Tim.* 4.) ſhall that eternally abiding joy and rejoycing be begun.

But during that digeſtion and coction of

of the ſpiritual dead body in man, there will alſo after ſuch a like manner, (as is to be ſeen in the terrene work) many divers colours and ſigns, that is, miſeries, and troubles, and tribulations of all kinds (the chiefeſt of which is that afore mentioned temptation, which is done and cauſed by the devil, the world, and our fleſh) ſhew and repreſent themſelves; all which do notwithſtanding betoken a good beginning, *viz.* that ſuch a well vexed [or digeſted] man; will in the end obtain an happy, bleſſed and wiſht-for iſſue; whereof the Scripture likewiſe is a witneſs, in which (in 2 *Tim.* 3. and *Acts* 4.) 'tis written, viz. that all thoſe as will live happy in Chriſt Jeſus, muſt ſuffer perſecution, and that we muſt neceſſarily enter into the Kingdom of heaven through many tribulations and ſtreights. To which end alſo, Saint *Auſtine* ſaies thus.

Do not wonder (my Brother) if (when thou ſhalt be made a Chriſtian) a thouſand troubles do beſet thee round on every ſide, for Chriſt is the head of our faith, and we are his members. and therefore we muſt not only follow him, but alſo imitate his life: Now the

the life of Chriſt was encompaſſed with all kinds of tribulations and extream want; he was derided by the Scribes and Phariſees, and was (finally) delivered up to a moſt ſhameful death for us miſerable ſinners: Hence maiſt thou eaſily conclude, that if God vouchſafe thee ſuch a life, and chaſtiſe thee with ſuch a like perſecution, he intends to bring thee into the number of his Elect; for we cannot poſſibly come unto God without thoſe perſecutions and tribulations: For ſuch as endeavour to enter into Paradiſe, muſt neceſſarily walk through the fire and water, though it be Peter, *to whom the keyes of heaven are delivered, Or,* Paul *a choſen Veſſel and Armour of God; Or,* John *to whom all the ſecrets of God are revealed; For all muſt neceſſarily confeſs, that by various tribulations we muſt enter into the Kingdom of God.*

Thus much Saint *Auſtin* ſaith.

Moreover, this likewiſe is to be well heeded, *viz.* that the Chymical Philoſophers have ſtamped or ſigned Antimony with this ſame Character or Mark, by [or through] which [♁] (as we have ſaid in the Chymical preparation) the following fermentation muſt be done [or paſs]

paſs] and that afore it be put to the obtained elixar or chymical King; or muſt undergo the ſudatory [or ſtoving] bath with the old white [or grey-headed] *Saturn*. The which may verily be accounted of as a kind of miracle and myſterie, and is to be ſo lookt upon; for even that form or figure is to be found alſo amongſt us Chriſtians, and is made uſe of and ſet down almoſt in a like concealment [or ſecret hiding] for there was a maſt, [or piece of ſtraight wood] with a croſs piece at the top, delivered into the hands of our chiefeſt Captain, and Emperour of the whole Chriſtianity; and by it is hinted unto us, that he, afore he could arrive to a peaceable and quiet Poſſeſſion, muſt neceſſarily be well tryed by the Croſs, miſeries, and other calamities of this world; and be (as 'twere) toſſed therewith, and be by them exerciſed and proved; the typical prefiguration and ſignification of which, thoſe ſaid Philoſophers as lived in thoſe antient times, did not (perhaps) raſhly and caſually only ſignifie by ſuch a ſign [or character] and that, even in the Chymical work, which requires alſo ſuch a Proceſs.

All

All which things may not unfitly be referred to the aforementioned School [or Leſſon] of the Croſs, and the tribulations and perſecutions of Chriſtians, (*viz*) that they alſo, afore they can enter into that everlaſting rejoycing and reſt, muſt be conſtrained to lead and run their race through the burdenſom and difficult courſe of the world, or to undergo the School of conflicts [or ſtriving] and the ſweating-Bath, with the old inimicitious *Saturn*, that is, with the old *Adam* and Satan, *Job* 26.

Now, according to thoſe afore mentioned tribulations and calamities, there are many and divers ſigns and miracles, and alſo great changes here and there in the world, that are well to be obſerved, and diligently conſidered of and weighed; for there's mention made of wars, and rumours of wars, various ſects, the plague, and ſcarcity of corn, all which things are true fore-runners and meſſengers (as it were) of our redemption, and its being very near at hand.

Briefly, when the univerſal reſurrection of the dead ſhall be at hand, then (at firſt) thoſe men that have overcome by the blood of the Lamb (for the former

new

new regeneration made in baptiſm, is the beginning only of this ſecond right, and now, (firſt of all) perfect, and new regeneration in life eternal) ſhall quicken and riſe up to that new and never fading life, their ſoul and ſpirit being again ſo united with the body, and again reduced into an indiſſoluble [or inſeparable] eternally abiding copulation, [or conjunction;] So that we ſhall be made, by the vertue and efficacy of the Omnipotent heavenly King Chriſt (with whom we ſhall be by faith, really, truly and efficaciouſly coupled, above the reaſon of all men) glorified with a pure, ſpiritual and wonderful vertue, ſtrength, agility, and glory, and excellency, yea ſhall be made tranſparent, excellent, and more then perfectly happy, *Iſaiah* 26. The which wonderful unition of the body, ſoul and ſpirit, and likewiſe its divine glorification, and this exaltation of the elect, may (as 'tis in the terrene work) be conſidered of by us in this life, but not without amazement and trembling, much leſs be ſeen without much terrour.

And

And therefore, for this cauſe, even the very Angels themſelves are (as 'twere) raviſhed into admiration, and deſire to peep into all theſe things: Where we ſhall then raign (with Chriſt our eternal Prince of heaven, and with all the Angels and miniſtring Spirits) in eternal joy and glorious majeſty; and bear rule over all things for evermore, *Gal. 6.*

And (that we may at laſt conclude) even as in the Chymical work Philoſophical, we added after the beginning a ſhort, but yet neceſſary correcting of [or way to amend] the neglected or corrupted compoſition (*viz.* how it may be commodiouſly holpen in time; where we likewiſe have orderly ſhewed the whole Proceſs, together with the ſuitable means thereto appertaining) even ſo likewiſe muſt be here conſidered in the Theological work, and that very diligently, the correction [or amending] and the reſtitution of a miſerable ſpiritual ſinner; as for inſtance, if haply either one or two [or the firſt and ſecond] defects, do ſhew themſelves in any man, that he falls into ſin, by the permiſſion of God, and by the impulſion

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ſion of the abominable Satan, of the wicked world, and of his own fleſh; and ſhould ſlip, either through pride and arrogancy, the which are innate in us all, (and may be compared with the dangerous ſublimation, or redneſs, which we have termed the firſt and ſecond defect in the terrene Kingdom) Or elſe ſhould (becauſe of his enormious, grievous and corporal ſins that he hath committed) at length deſpair of the mercy of God, or ſhould (by reaſon of the overmuch heat of tribulations) riſe up againſt God his Creator, and impatiently undergo the Croſs, (which ſaid two defects have a reſemblance with the third and fourth errours) Then muſt ſuch a miſerable and infected man be (like as tis to be done with the terrene compoſition, that you put in and ſpoiled) be again diſſolved (in the firſt place) that is, after the acknowledgement of his exceſs, he is to be again abſolved and purified (by the ſolutory [or diſſolving] key of holy ſolution as oft as he ſhall need it) from his ſins and daily defections; Then (moreover) muſt he be neceſſarily fed, his thirſt quenched, be refreſhed and comforted (in the holy

Supper

Supper of the Lord, with the pure and heavenly milk, 1 *Cor.* 3. and with the true ſweat of the celeſtial Lamb, 1 *Joh.* 5. as (if 'twere) with blood and water, yea with water and the fountain of life; and even as it were, with the fat feaſt of pure wine and marrow, *Iſaiah* 25. (*Apocal.* 19.) and [that] publick [proffer] of the fountain of grace, *Zach.* 13. the which (like to the Mercurial water in the Chymical work) is to the unworthy and wicked ones, the higheſt poyſon, until at laſt (as 'tis with the terrene body [or work]) he arrives to a final congelation and plenary fixation; that is, to a perfect and abiding perfection of eternal happineſs.

The which two moſt wholſom *mediums* for the curing and healing of a poor miſerable ſinner, (*viz.* The holy abſolution, and the holy Supper) the Faithfull and Omnipotent God hath appointed for the benefit of man; and hath delivered and committed them to his moſt beloved Church, to be adminiſtred and communicated in a time of neceſſity; For we are (there) by the now ſpoken of abſolution (or (as 'tis called) the office of the keyes) a true repentance going afore,

afore, pronounced free and abſolved; or elſe if we remain impenitent and boldly perſevere in our ſins, then are we (by the Chriſtian key of curſing and excommunication, which doth likewiſe appertain to that office) tyed in our ſins, and delivered to Satan, for the deſtruction of the fleſh, that the Spirit may be ſaved in the day of the Lord, 1 *Cor.* 5.

The Epilogue or Concluſion.

THus haſt thou, my friend and curteous Reader, a brief and ſimple demonſtration and declaration, and (withall) an infallible counterpoiſe, and allegorical compariſon of the terrene Chymical, and the true Celeſtial ſtone Jeſus Chriſt, by whom thou maiſt attain to a certain happineſs and perfection, not only here in this earthly life, but alſo in the life eternal: Now although this comparing might have been more accurately (perhaps) and more copiouſly handled in the afore mentioned Theological work, yet you are to know, that I am no Profeſſor [or Teacher] of the Scripture, or any Ariſtotelian Thelogiſt [or Divine] according as the cuſtome of the World is now a dayes, but that I am a citizen and a private perſon; for, as for that knowledge vouchſafed me by God, I obtained it not by ſtudy in any of their famous Academies, or Univerſities, but in the Univerſal School of nature, (*Job* 12.) and out of the great book of Miracles (in which all the God-learned did for many ages paſt

paſt exerciſe themſelves) did I likewiſe learn. And therefore I have directed that deſcription of mine, not according to the decked and as 'twere, foot and half, or lofty letter [and expreſſion] but (as I ſaid afore) according to ſimplicity and plainneſs. Beſides, 'tis not my office [or function] to ſet down here any more plentiful and larger treatiſe [or Commentary] about Theological things; but that which I have done, I did it (as much as concerns me) for ſuch as have not as yet made ſuch a large progreſs; to them was I willing to preſcribe ſome ſhort delineation, whereby they may make an higher ſearch thereinto. For it ſeems to be the duty of every lover of the truth, by no means ſlightly to paſs over the wonders of God, nor to wrap them up in a perpetual ſilence, but to celebrate, amplify and magnify them. Moreover I could willingly make a publick confeſſion of my faith, *viz.* what I think or believe of the Articles of the Chriſtian Religion; But, alas! alas! the caſe ſtands thus at preſent, that many pious Chriſtians, *Pſal.* 116. are proclaimed for hereticks by the raſh judgments of moſt llanderous lying back-biters, (unleſs they ſing their ſong

and

and are proſecuted with a bitter hatred, and are ſuſpected of hereſy. The which wicked blaſphemies of the world, and their raſh judgments do not in the leaſt offend any true Chriſtian that is reviled with thoſe calumnies; for verily the Devil and his filthy Children have alwayes accuſtomed ſo to do, and have done the ſame to Chriſt himſelf, and to all ſuch as imitate his way, (*Pſal.* 94. *Jerem.* 11.) and do even to this day do it; concerning which I ſhall not at preſent ſay any more, but refer it to the ſupream judge of all judges, who alone is the true ſearching ſtone of all hearts, (1 Chron. 19.) *God is the ſearcher of all hearts.*

Moreover as to what we have afore ſpoken in relation to the afore-mentioned terrene ſtone, we are here willing in this concluſion, (by way, (as 'twere) of an overplus) to put the lover of the Chymick Art upon the conſideration of the former relation which I have made, and again faithfully to preſs it (as 'twere) upon him. For even as in an excellent ſong ſome good clauſe is repeated oftner then once only; ſo alſo as concerning this Point, the ſame is wont or fit to be done by us, *viz.* that a man ought not to direct

rect his purpoſe and his cogitations to the terrene Philoſophical ſtone, or make a beginning or entrance upon that kind of labour, except he firſt know the Celeſtial [ſtone] aright, (for whoſe ſake it is that the terrene ſtone is given by God,) hath prepared it, or at leaſt wiſe hath begun to prepare them both joyntly together in very deed and with his utmoſt ſtudy, *viz.* the ſpiritual and corporal ſtone, *Eccleſ.* 1. And herein I do (in this part) conſent or agree with all the true Philoſophers, *viz.* that a beginning to labour in ſo high a work without the knowledge of nature, is raſhneſs, yea (alſo) the terrene ſtone is not only very difficultly obtained without the true knowledge of the Celeſtial Corner-ſtone Chriſt, as in whom the whole nature perfectly conſiſts, but verily alſo in my judgment 'twill be even almoſt impoſſible; this, I conceive it my part, diligently to note and diſcover. And therefore this Point muſt well be conſidered of, nor muſt there be ſuch a greedy and inconſiderate ſtriving after that ſupream Art (as many men are accuſtomed to do) when as (for the moſt part) they are not at all apt and fit for ſuch an Art, nor have been,

no not ſo much as a very little, rightly exerciſed in that ſo oft-ſpoken of knowledge [of Chriſt] unleſs they deſire to experimentate [or meet with] a ſhamefull event and iſſue of that ſame thing. For, as is the beginning, ſo (moſt an end) is the ſucceſs of the event; and this (with grief be it ſpoken) the experience it ſelf of many a one can witneſs; and this is to be meerly imputed to their immature intention, and to their ignorance.

But further, here's another thing to be more admired at; for there are ſome men to be found that do not only earneſtly ſeek for that ſupream Art, but do even endeavour to handle and to exercife it, *Eccl.* 7. and yet nevertheleſs are in a doubt whether or no it be natural and truly magical, or whether it be unnatural and nigromantical, and to be acquired only by ſpirits, and unlawful *mediums*: Alas! my good man, 'Tis even no ſuch matter; for the Devil and all wicked men have not (without the divine permiſſion) ſo much power as to have to do with the very leaſt portion of this Art, much leſs to have it as their own, and to uſe it as they liſt themſelves. No, no; 'tis not at all ſo; for (I ſay) it conſiſts

only in the hands and power of God, that beſtows it to whom he will, and again takes it away at his pleaſure. For no voluptuous men, much leſs the curſed and helliſh ſpirits are admitted to that Art, which hath its Original from and of God, but ſuch an one only whoſe ſpirit is (contrary-wiſe) ſimple, right, true, conſtant, and of a pure and pious eſſence. The which ſpirit notwithſtanding the ſecure and wicked world doth not know even to this day, and is therefore likewiſe ignorant in many things, as to the eſſence and ſupream myſterie thereof; for aſſoon as it hears with its ears any thing ſpoken thereof, and cannot ſo ſoon and eaſily comprehend it, then thoſe worldly companions, (*Wiſd.* 1.) do call it fooliſhneſs; and upon that ſcore alſo, that ſame ſpirit will (by reaſon of their blindneſs) be perpetually hidden, and will (at laſt) be took from them altogether.

But now, that I may not proceed in the rementioning [of this thing] farther from my purpoſe then is neceſſary, but may again touch it [or briefly handle it] and ſo make an end; I am therefore very deſirous to preſs this exceedingly upon the pious artiſt, (by way of a friendly exhorta-

hortation) *viz.* that according as he orders his heart, mind, and his life and actions towards God, (*Eccleſ.* 18. & 29.) even ſo [anſwerable thereunto] ſhall he perceive an eminent utility [and ſucceſs] in the progreſs of the ſtone, and of the work that he hath under his hands, and that even daily and hourly; the which thing I my ſelf have obſerved all [my] dayes with the higheſt diligence and great devotion, and have (even in very deed,) experienced it; And therefore every one muſt at the beginning ſo direct all his actions, and ſo prepare himſelf, that he may afterwards obtain a more happy end thereby in the two [ſtones, earthy and heavenly.]

But now here ſome may make this Objection, *viz.* that there are ſome to be found, who have really had that ſame Philoſophical ſtone or Tincture, by which they have truly tranſmuted the ſimple Mettals into Gold and Silver; and yet nevertheleſs (according to what I have ſhewed) have been very unfit for that thing, nor have ſo well known the Celeſtial ſtone, (*Eccleſ.* 19.) yea, do walk even as yet in a vain and ſlight life, (*Wiſdom* 1.) To ſuch I likewiſe anſwer,

ſwer, that as for ſuch men I ſhall leave them as I find them, and ſhall not here make any diſputation as to, where, and how they got that ſame tincture; But, that themſelves made and prepared the true and right tincture which I have here ſpoken of in all this Treatiſe of mine, that no body (verily) ſhall perſwade me unto, much leſs can I be induced to believe it; eſpecially conſidering that tragical event into which thoſe kind of vain men do (with the tincture that they have) precipitate themſelves; teſtimonies whereof, and ſuch kinds of examples we find (the more is the grief) even now to this very day. I ſhall omit to ſpeak how the Chymick Art, together with its appurtenances, is not only one, but is divers; And even as in other faculties there are divers and mutable ſectaries [or ſuch whom others follow] to be found, Gen. 30. *But* Jacob *took the Rods or Sticks*, &c. So alſo is it in this art. They are all generally called Chymiſts, but yet are not all informed and directed after one and the ſame intention or ſcope.

But I do here ſpeak only of the true artificial Alchimy, as is agreeable to nature, the which doth eſpecially teach, *viz.* how the

the evil and impure is to be known and diſtinguiſhed from the good and pure, by which (*Prov.* 2.) the inbecillity and corruption of nature may be ſuccoured, and a right promotion [or forwarding] may be adminiſtred; the which then, in the augmentation [and encreaſe] of Mettals, may be compared after ſuch a like manner as the endeavours of them are that would afford help to the ripening of any fruit, that by ſome accident or other hath been impeded from arriving to a juſt maturity; or that obtain of one little grain or ſeed a manifold encreaſe; and it may be done and perfected with a very mean price. As for the other ſophiſticate and falſe-chymick Art, I do not at all mean that, nor underſtand it, neither do I deſire to learn it, *Eccleſ.* 3.

For albeit thoſe kind of maſters do therein prate of many a crooked way, and do vainly promiſe meer golden Mountains (which notwithſtanding are haply far enough off from them) yet, that falſe Chymick art beſtows nothing at all conſtant, but is only wont to ſpead much charges and coſts, and procure raſh labours, and doth (finally) oftentimes waſte away the body and life it ſelf. And there-

fore if there be ſome one or other of thoſe kind of Chymiſts that thou maiſt meet withall (who brag of the true Chymical Art, and of ſuch an Art as is agreeable to nature, and would willingly teach it thee, or any other body, for the ſake of money, and pretend that themſelves are not able to disburſe the coſts and charges that belong thereunto) then be faithfully admoniſhed that thou doſt not truſt ſuch men too much; for moſt times there lies a Snake in the graſs, (Mich. 2.) *If I ſhould be of an erring ſpirit*, &c.

Beſides, I can truly affirm, that all the coſt which haply is to be expended about the whole univerſal work, (ſetting aſide the daily food and nouriſhing or ſuſtaining of the fire) doth not exceed the price of 3. Florins; for the matter (as we have heard above) is partly vile [or abject] and by reaſon of that its vileneſs, partly contemptible as it were, and is everywhere to be found more then enough for the ſupply of your neceſſity, and that without much trouble. So alſo the labour is eaſie and not very laborious or painful. Briefly, the whole Art is moſt ſimply and moſt eaſily comprehended by the pious, and by ſuch as are choſen by God

God thereunto, *Pſal.* 112. But 'tis moſt difficult to the impious and wicked, and in a manner impoſſible, *Prov.* 3. And now, that I may at length finiſh my Epilogue, therefore I ſhall as for a farewel communicate this likewiſe unto thee, *viz.* that if the omnipotent God ſhall beſtow upon thee his grace (in revealing to thee that pious and holy Art,) then muſt thou rightly uſe it, and be a ſilent man, and (for the ſake of that thing) put a ſtrong bolt before thy mouth, *Eccl.* 23. *O that I could keep*, &c. v. 7. &c. and ſhut it faſt, leſt haply thy arrogancy and pride throw thee headlong (as well by God as men) into danger, and loſs, and into temporal and eternal deſtruction. And therefore have an eſpecial care thereunto.

Whoever ſeeketh riches by this holy Art,
Let him be pious and ſimple, ſilent and upright.
He that doth not thus, ſhall (on the contrary)
Be made poor, beggerly, bare and miſerable.

All theſe things, my beloved friend, as well for admonitions as valedictions

ſake I would not have concealed from thee, being fraught with an undoubted hope that thou haſt ſufficiently underſtood me in all points, (unleſs God hath barred up thine eyes and ears; for verily I could not diſcloſe it more faithfully and expreſly, nor deſcribe it more manifeſtly (with the keeping of a good conſcience) then I have done. So therefore if thou art not able to underſtand or learn it from hence, then verily I fear me that thou wilt moſt hardly comprehend it by any other inſtitution.

The

The Appendix.

KNow likewiſe, that if (by reaſon of that gift vouchſafed thee by God) thou hap to wax proud, or to be covetous under the cover or excuſe of a provident care of thy family and ſparingneſs, and doſt hereby tempt thy ſelf to a turning away from God by little and little, then know (for I ſpeak the truth) that that Art will vaniſh from under thy hands, inſomuch that thou ſhalt not know how thou didſt it. The which thing verily hath befallen more then one beyond their expectation.

In the Summary, &c.
['tis written]

IF thou followeſt this my doctrine, and beeſt pious,
And takeſt the matter that I have related unto thee;
If likewiſe thou prepareſt it after the accuſtomed manner,
Thou ſhalt have the treaſures of the whole World.

But now if thy intention be good, and that thou beeſt careful [of good things] the Omnipotent God may moſt graciouſly beſtow upon thee his favour and divine bleſſing. The which thing I pray God from the very root of my heart to beſtow upon thee.

A Prayer.

O Omnipotent eternal God, the Heavenly Father of Light, from whom even every good and perfect thing proceeds; We beſeech thee (of thy Infinite mercy) to vouchſafe us rightly to know thine eternal wiſedome, which is continually about thy Throne, and by which all things were created and made, and are governed and preſerved even to this very day; ſend it us from thy holy Heaven, and from the Throne of thy glory, that it may be together with us, and may aſsiſt us in our labour, becauſe it is the miſtreſs

miſtreſs of all Celeſtial and hidden Arts, yea it alſo knows and underſtands all things; Grant that it may in ſome meaſure accompany us in all works, that ſo by the Spirit thereof we may certainly and without any errour learn the true underſtanding and infallible proceſs of this moſt noble Art; that is, the miraculous Stone of the Wiſe men, (which thou haſt hidden from the World, and art wont to reveal to thine elect only,) and may then firſt begin rightly and truly that higheſt and chiefeſt work that we can here accompliſh, and may conſtantly proceed in that ſame labour, and alſo at length happily finiſh it, and may eternally enjoy it with rejoycing, through

that

that Celeſtial and from eternity founded miraculous Corner-ſtone Jeſus Chriſt, *who together with thee, O God the Father, and with the Holy Spirit, true God in one divine indiſſoluble eſſence, ruleth and reigneth, a tri-une God, moſt worthy of praiſe for ever and evermore,* Amen.

Joſhua 21. *v.* 43, 45.

And the Lord gave unto Iſrael all the Land which he promiſed to give unto their Fathers. There failed not ought of any good thing which the Lord had ſpoken to the houſe of Iſrael; all things came to paſs.

Deut. 32. *v.* 3.

Aſcribe glory to our God only, *Amen.*

FINIS.

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